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# THE MISSIONARY HERALD

MAY 1930

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## OUR MAY ISSUE

The sailing of Dr. Frank Sanders and his party for the West Africa Jubilee calls for the printing of the program of the celebration to be held in May. We publish also a covering article by Miss Minto, the chairman of the Jubilee Committee; some impressions by Secretary Mabel E. Emerson who recently visited the West Central Africa Mission; a human interest story by Mrs. Merlin Ennis of the Sachikela Station of that mission; and two inspiring messages from Dr. Mary Cushman of Chilesso and Rev. Henry McDowell of Galangue; also, a historical article by Dr. Otis Cary of our staff.

### OUR COVER

shows a beautiful picture taken by Mrs. Richard S. Rose, the author of our opening article, chapters fifteen to eighteen of "Diana's Indian Diary." It is that of the temple and tank at Buddh-Gaya, beside the Sacred Tree, a veritable Mecca for the Buddhists of the world.

The other photographs accompanying the "Diary" were taken by Mrs. Rose.

### THE CHRISTIAN SECTION

We call attention once more to the special section of THE MISSIONARY HERALD which is set aside this year for the members of the Christian branch of our united churches. Miss Angie Crew of Japan, who supplies the second article, is probably at work by this time on the staff of Kobe College. She was to have taken up her duties there in April. Thus the two missions in Japan are becoming one in their identification with the Kumiai Church.

MISS CREW

### CHANGES IN THE DIRECTORY

On the opposite page we print a revised directory. Please note the new office *Executive Vice-President* and Dr. Goodsell's name attached thereto. He is expected to be at his desk on the fifth floor of the Congregational House about the time this number is being read.

Note also Dr. Alden H. Clark's name among the secretaries in the Home Department. He is serving there temporarily, but will become one of our foreign secretaries when Dr. Strong retires later in the year. It has become impossible for him to return to his post in India.

Dr. Wynn C. Fairfield has also been compelled to give up thought of returning to his field. Accordingly, the Prudential Committee has asked him to serve in the Foreign Department as one of its secretaries in charge of the correspondence with China and Japan.

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# THE MISSIONARY HERALD

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INTERESTING BUDDHIST CARVING

*This elaborate carving is on one of the ornamental gateways of the Big Tope at Sanchi, Central India. Note Buddha's disciples in the boat. The Buddha himself is represented by the slab of stone, which is under the Bo-tree at Buddh-Gaya. Note shells, water animals and vegetation.*

# DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

## XV

"He bent his footsteps where a great Tree grew,
The Bodhi-tree (henceforward in all years
Never to fade, and ever to be kept
In homage of the world), beneath whose leaves
It was ordained the Truth should come to Buddh;
Which now the Master knew; wherefore he went
With measured pace, steadfast, majestical,
Unto the Tree of Wisdom."

THAT was almost two thousand five hundred years ago, and now I—Diana Drew Carson—am sitting in meditation under that very tree. *Is* it that very tree? Probably a descendant. Tradition has never lost sight of this holy spot, and there has always been a pipal tree here, the *ficus religiosa*.

The scene is serene and idyllic. The lofty temple tower raises its sloping sides, richly sculptured, to a bell-shaped pinnacle surmounted by a gilt finial. In its cool shade I am sheltered from the blaze of the midday sun. I look up at the bright blue sky through the scanty leaves of this Tree of Knowledge, which dangle on slender stems and rustle timidly above me, as though trying to lisp out the unintelligible tale of the glorious discovery made beneath them—a discovery that revolutionized the thought of mankind.

Here the gentle Prince Gautama received enlightenment—that Gentle Prince whose tender heart had been wrung with the sight of the human misery about him; who had left his home and his heritage, his family and his future prospects, in order to find out the cause of suffering and its remedy; and who had followed the time-honored methods of prayer and penance until he all but succumbed to starvation. Then one day as he sat cross-legged on this very slab under this very tree, a great light broke upon him, namely, the possibility of happiness through the renunciation of desire.

To us Christians with our warm, outgoing, positive and practical faith, this negative objective sounds cold and uninspiring; but it brought mental and spiritual release to millions of his fellow countrymen who were obsessed with the fear of transmigration involving thousands of re-births dependent partly on their past deeds but also on the whim of the gods. Today there are 470,000,000 souls who follow the light that flashed here upon the Gentle Prince, who thereafter was named the Buddha—the Enlightened One.

There is a great deal about Buddha that reminds us of our own Master and also of St. Francis of Assisi—his patience and pity, his lowliness and gentleness, his all-embracing love, his devotion to nature, his comforting talks with the sad and weary, his band of disciples with whom he went about preaching and doing good. Like Christ he lived in the humble ways of life and died in comparative obscurity. Then came posthumous fame, deification, elaborate ritual, rich monasteries, gaudy temples.

A great and good king called Asoka was converted to Buddhism two hundred years after the death of its founder and became its King Constantine, for he made it the State religion; went on pilgrimage and left memorials at each sacred spot connected with the life of Buddha; set up benevolent edicts cut on rocks or on monolithic pillars all over his extensive kingdom; and sent many missionaries, including his own children, to carry the Buddhist gospel to distant parts of India, to Ceylon, and to Burmah.

I am so thankful for the privilege of making this pilgrimage with my brother-in-law Claud, an authority on Buddhism. He has planned our itinerary from a chronological point of view, though it is quite inconvenient geographically. We have not time to get away up into Nepal where Buddha was born, though we have more facilities than staunch old Asoka who made the trip and "left his mark"; so we are starting here where Buddhism itself was born.

It seems such a pity that we missionaries get overworked with the daily routine of the-things-that-must-be-done, and can hardly find a minute for the pleasant and profitable things-that-ought-to-be-done, especially the study of the history and background of India. (Did you ever realize what a difference there is between *must* be done and *ought* to be done?) A few missionaries actually get so completely absorbed in the spade work of healing bodies or educating minds that they are shut up in a little world of their own, isolated from the great

wide throbbing India-beyond-the-reach-of-mission-work, and ignorant of India's magnificent legacies of philosophy, art, and religion.

Luke and I, I am happy to state, are not in that class, but we are painfully aware of the lack of time to keep up with information the way we would like to. In fact, we were recently reading over a long list of study books recommended to every young missionary headed for India, and Luke laughed ruefully.

"Look at that, Di. You and I had better take two years' leave and go home and read those books and be fit to come out to India as missionaries!"

In our particular work, you see, we are thrown almost entirely among the Hindus, and mostly among their lower castes and the outcastes. We also have many Mohammedan friends and are welcome in their homes. But we have practically no contact with other religious bodies, and no first-hand knowledge of present-day Buddhism. To be sure, it died out of India proper about a thousand years ago, though still flourishing in Ceylon and Burmah; but it has left a beautiful influence on Indian thought which we cannot gauge unless we know something of its founder. For instance, Buddha emphasized the doctrine of "no-killing" even as regards the lowest forms of life, and this prohibition has become almost an inhibition permeating all grades of Hindu society. This insistence on the sanctity of life naturally leads to strange anomalies, such as the refusal to kill a mad dog or a poisonous snake; and this seems particularly unreasonable to us when we see it in juxtaposition to cruelty towards human beings. Nevertheless, the root idea is good.

Buddh-Gaya is a little place almost three hundred miles east of Calcutta, where we stayed just long enough to visit the Institute of Tropical Diseases, where they are carrying out wonderful experiments in the treatment of leprosy. It was here that they perfected the preparation of hydnocarpus oil which we are injecting nowadays and which seems to be much more efficacious than the chalmoogra oil used heretofore. We arrived by train at Gaya last night about nine o'clock. We had wired ahead, so a man and a motor, no less, were awaiting us and took us safely to the Travelers' Bungalow. In the cool of this morning we motored the seven miles here. On the way we overtook an enormous elephant stalking along in nonchalant fashion, carrying a bunch of excited kiddies perched on a springy cushion of big banana palm leaves tied on his back. How ludicrous that the stately and solemn animal had to stand and make room for our fussy, fuming little Ford!

We have been strolling through the grounds beside the temple, which is a successor to the temple erected here by the pious Asoka, who is also responsible for portions of the handsome stone rail. In the walk near the Tree there lies a long stone on which Buddha is believed to have paced while absorbed in contemplation previous to his enlightenment, and its lotuses were carved by order of that same king, who believed the charming legend that wherever the blessed master stepped a lotus sprang into being. We spent a long time by the exquisite little lake which reflects in its still waters the temple tower and the trees. When the devotees wash themselves or their clothes, slight ripples disturb but do not destroy the placid picture. We looked at the crude and colossal gilt statue of Buddha, dressed in a saffron robe, which has been housed in this temple over seven hundred years. Here, under the Bo-tree itself, Claud read out to us the story of the Enlightenment as described in Edwin Arnold's "The Light of Asia." He and Luke are off now on a further exploratory expedition, while I remain to absorb atmosphere. It is here in abundance.

I am seeing in my mind's eye the streams of pilgrims that have flowed here from Ceylon and Burmah and Thibet, from Japan and China and Indo-China, and from whatever other remote regions have been penetrated by the Light of Asia. I hear the tinkle of the temple bell. I hear the swish of bare feet. I smell the roses and jasmine carried as offerings. I see the holy hunger in strange eyes as they approach. I see the prostrate forms before this slab. I hear the sobs of joy at the reaching of the goal . . .

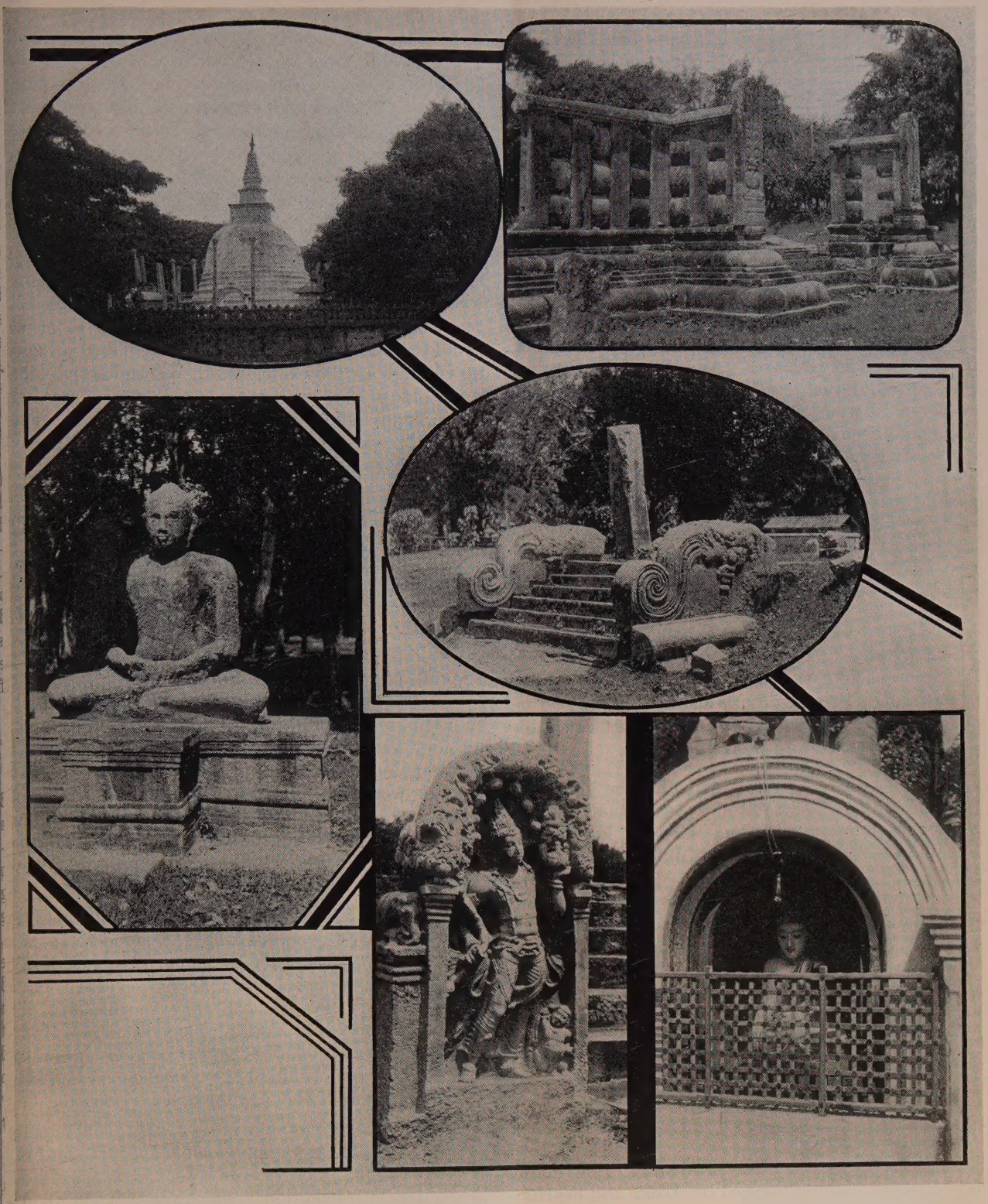
## XVI

Here we are at Benares. Luke and Claud found me fast asleep under the Bo-tree at Buddh-Gaya yesterday morning, and wakened me out of a sublime dream. It was really a kind of vision, in which I saw the long line of Buddhist pilgrims making obeisance . . . no, not to the Tree but to the living Christ! And I looked up in surprise and asked, "Lord, are these also of Thy flock?" And he smiled and answered, "My child, they who seek God with a pure heart and clean hands are not far from the Way, the Truth, and the Life." I have felt so comforted, somehow, with the assurance that God is patient (more patient than we humans are) with the devious paths men take towards Him.

We have followed in Buddha's footsteps, albeit by the mundane medium of a railway train, for:

"Afterwards passed he, said they, by the hills,
Unto Benares, where he taught the Five,
Showing how birth and death should be destroyed,
And how man hath no fate except past deeds,
No Hell but what he makes, no Heaven too high
For those to reach whose passions sleep subdued."

Arriving early in the morning, we took a boat on the river Ganges, which here turns directly north,



BUDDHIST CARVING AT ANURADHAPURAM, CEYLON

*Upper left-hand corner: a small dagoba with a processional path for circum-ambulation. Upper right-hand corner: ruins of a beautiful doorway. Left center: the lonely Buddha of the woods. Right center: richly carved steps. Below: a well decorated guard of a sacred enclosure. Lower right-hand corner: beautiful alabaster Buddha given by a wealthy worshipper. Note the modern improvement (?) of an electric light bulb.*

so that worshippers on the left bank face the rising sun. There were crowds of devotees both in the water and near it. I have evidently not yet become callous, for I still shudder to see them lapping up the filthy brown liquid with a dead goat, faded flower garlands, and other refuse floating by. The burning ghat is always piteous, with its white bundles awaiting their turn to be cremated, and with groups of relatives sitting on the steps watching the funeral fires burning merrily—on duty until they hear the skull crack.

We are sitting now on the edge of an excavated monastery in the ancient Deer Park at Sarnath, four miles from Benares. All around us are uncovered foundations and stupas. It was here in this heavenly location that Buddha preached his first sermon and converted the five friends who had been his comrades through five years of austerities, but who had left him when he abandoned the barren path of penance. He soon made fifty-five other converts, whom he sent out, saying, "Go forth, O monks, wandering and preaching." His injunction has been deciphered in an inscription cut on a stone umbrella:

"Four are, ye monks, the noble truths. And which are these four? The noble truth about suffering, ye monks, the noble truth about the origin of suffering, the noble truth about the cessation of suffering, and the noble truth about the way leading to the cessation of suffering."

And he then goes on to expound the eightfold path of Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Livelihood, Right Endeavor, Right Mindfulness, and Right Rapture.

Asoka of course visited Sarnath and left various memorials, including a magnificent pillar of highly polished stone. Sarnath was a monastic residence up to the twelfth century, when it was smashed by invading Mohammedans; but now reverent hands are unearthing its secrets and unraveling its history, and the place has an air of repose and dignity worthy of the Enlightened One and his first sermon.

## XVII

Now we have reached the third stage of our journey, Sanchi, a spot sanctified by Asoka and bearing almost perfect examples of his piety and of the art of his day.

By special arrangement we had the express train stop at Sanchi, a small station in Bhopal State, and we found the station master and four men waiting for us. It was after ten o'clock on a clear starry night. Preceded by the four bearers shouldering (or, to be accurate, "heading") our baggage, we walked the half mile from the station to where a welcome light betokened our temporary home. It was a most romantic stroll through an avenue of old trees, with a small moon filtering through them, with a deer barking in the distance, and with many indefinite and therefore mysterious forest sounds. Back of the bungalow there loomed indistinctly a rounded hill—*the* hill where Asoka built the topes.

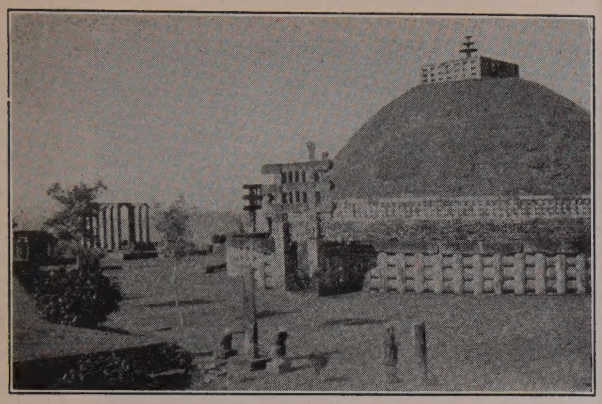
After a night of marvelous stillness, undisturbed even by the usually inevitable pariah dog howling, we were up before five and started on our trek before sunrise. We took the western path so as to avoid the morning sun on our backs, climbed up and up through scrubby forest land, and suddenly came upon one of the smaller topes—an almost perfect one. Topes are huge mounds erected over a relic of the Buddha. If all the topes in the world really contain even a tiny fragment of his mortal body, he must have been like his statues, of gigantic stature.

Then we reached the top of the hill, an entrancing plateau laid out like a pleasance, with creepers and flowering shrubs to enliven the monotony of the gray stones. The Sanchi topes are encased in stone and topped by the usual stone umbrellas—symbol of kingship. They have been restored and are now carefully preserved.

After examining the lesser topes and the pillared ruin that looks in the distance exactly like a Grecian temple, we instinctively came back to the largest tope, and gazed in awe at its four ornamental gateways on the north and the south and the east and the west. The pillars and the jambs of these *toranas* are covered with elaborate carving which has lasted through twenty-two centuries in astonishingly good condition. It represents scenes from the lives of Buddha and of Asoka.

In the delicate thought of early Buddhism the founder himself was so deeply revered that his personal form was never depicted. He was indicated by some symbol, such as the elephant that predicted his birth, or the Bo-tree, or the lotus, or the wheel of the law. One quaint panel shows Buddha walking on the water towards three disciples in a rowboat, but Buddha is denoted by an emblem —the stone slab under the Bo-tree.

Another scene has an amusing tang of domestic discipline. It seems that one of Asoka's queens, jealous of the Bo-tree because it took so much of her lord's time and attention, spoke disparagingly about it. Asoka heard of it (through the private radio of palace gossip, no doubt) and attacked this private problem with his usual decision. He accompanied his querulous queen on a penitential pilgrimage to the Bo-tree, and has perpetuated in stone, here on one of the Sanchi gateways, the picture of her kneeling humbly before it!



A Tope at Sanchi

*Note the umbrella on top and the ornamental gateways, and study again the inscription on our frontispiece.*

Asoka's Canopy at Sarnath, Benares

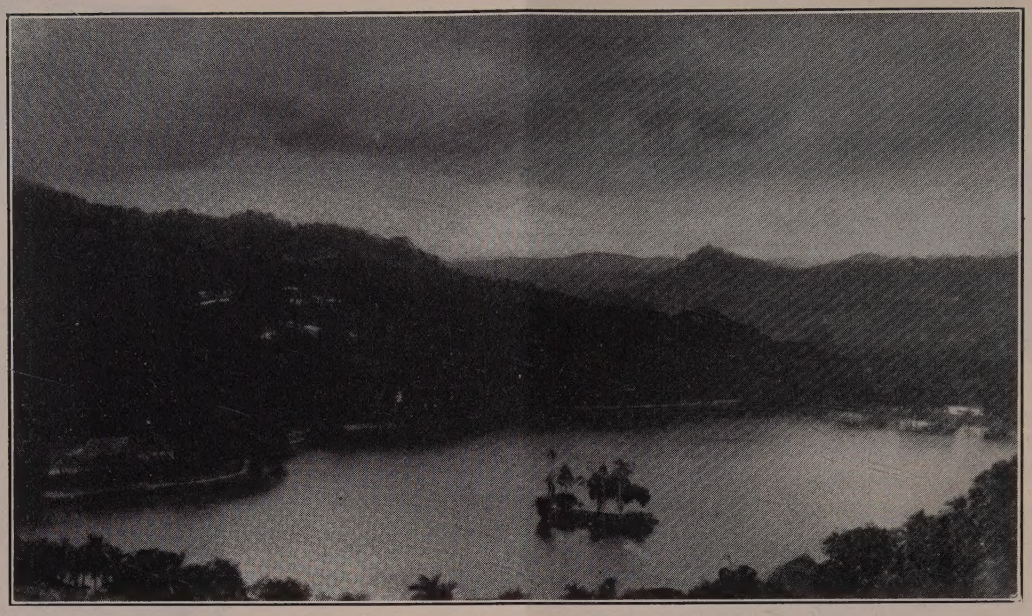
*This covers the base of a column erected by Asoka (the Constantine of Buddhism), to mark the spot where Buddha preached his first sermon.*

A Hindu Intrusion

*These Hindu gods have encroached upon the Buddhists' Mecca at Buddh-Gaya, where the famous Bo-tree stands.*

Some More Exquisite Buddistic Carving

*This is at Buddh-Gaya where Buddha received enlightenment. It is the Mecca of all Buddhists. This carving is two thousand years old.*



Panorama of Kandy, Ceylon

## XVIII

No wonder Ceylon is called "The Pearl of the Orient," this spot where Dame Nature seems to have put forth her most lavish effort. The waving palm trees etched on the brilliant sky, the luxuriant vegetation climbing up in a riot of prodigality to the very hilltops, the elephants pacing in ponderous procession or disporting themselves playfully in pond and stream—why, this is the real thing, the tropics of our adventure storybooks and of our childhood's dreams.

We stopped off at Anuradhapuram, the long-dead capital of a once-famous Buddhist kingdom of two thousand years ago, and noted for its huge dagobas —stupendous reliquary mounds which look as if the earth had boiled up and left these mammoth bubbles petrified forever on its surface. One of them stands on a platform covering eight acres, and it contains enough bricks to build four hundred miles of a ten-foot wall!

Kandy is the Lake, or the Lake is Kandy—any way you like to put it; and on its edge stands the famous Temple of the Tooth of Buddha, not far from a solitary little island where, tradition says, a jealous king kept an obstreperous and too-attractive queen. A polite Sinhalese met us at the portal and escorted us up a steep and very narrow turret stair to the octagonal tower with pointed roof which is prominent in all pictures of the temple. Here we saw priceless Buddhist scriptures written on talipot palm leaf parchment in the Pali language (a dead derivative of Sanskrit). The priest obligingly showed us how it was done. He took a piece of leaf, scratched it with a stylus, threw brown powder over, it and then presented me with the memento, which bore these words in thin brown writing: "Dalada Maligawa, Kandy, 25-5-", which, being interpreted, means "The Temple of the Tooth, Kandy, May 25th."

In the middle of the lower courtyard stands the golden shrine containing the Tooth of Buddha, which is now a discolored bit of ivory two inches long and surely never had any connection with any human or even divine mouth. It was substituted for the real tooth of Buddha, which was carried from North India to Ceylon in the black locks of a princess, housed with reverence first in Anuradhapuram and then here, but finally burnt by the Portuguese Catholics four hundred years ago.

We certainly were lucky to be in Colombo at the time of the Buddhist New Year, which they call Wesak. After our visit to the cinnamon gardens, which are fragrant from afar, our ride back through the picturesque dusk was like a trip through Fairyland. The gorgeous tropical sunset had left glowing colors, and across this ever-changing background quivered the feathery silhouettes of palm trees soaring heaven-wards.

But few people were concerned with the beauties of the sky. Their attention was focussed on terrestrial lights, for lanterns of all sorts and sizes were suspended from every possible point of vantage on houses and shops. There were innumerable cheap lanterns of oiled paper in various colors with candles inside; and sometimes these were hung on a wire frame in representation of the Buddhist flag—hori-

zontal stripes of blue, yellow, red, white, orange, with a bottom row of these colors in upright strips. Then there were elaborate white paper lanterns hung high up on the second or third storeys, with light and airy streamers blowing fantastically in the wind.

One wealthy Buddhist had his extensive grounds illuminated with electric-light bulbs inside marvelous lanterns of various designs—glowing green cabbages, rich red roses, white and pink lotus. Buddhist texts and mottoes struck us as extremely fine and pure and Christ-like, such as this: "Thou shalt not kill, steal, lust, lie, or use any intoxicating drink." "Live in Unity." "Cherish in your hearts utmost good will towards all that lives."

The similarity to our own Christmas and New Year customs was striking. We went into a little shop to buy some paper lanterns and found greeting cards that said: "Wishing you a happy Wesak." "A bright and happy Wesak to you." "Remember the Birth of Prince Gautama." But most staggering of all were the tableaux in the shop windows depicting the birth of Buddha, where only the dress of the figures distinguished them from Christmas tableaux. One group showed the mother sitting on the ground—an Indian woman wearing a *sari* and the usual jewels. On her lap sat the royal and sacred infant with a jewelled crown tapering to a spire. Near by stood the father, accompanied by sheep and cattle! On fluffy clouds of cotton wool pasted on a brilliant blue background squatted attendant angels, all with golden headdresses, and one of them was holding up an umbrella which made him look like a parachute performer.

These sights in the bazaar streets so whetted our appetite for romance that after dinner we again set out in rickshaws for a large temple some miles from town. Pushing through the lively throng with much shouting and tinkling of bells, our rickshaw men at last deposited us at the gate of the temple, which was guarded by khaki-clad policemen. We stepped rather cautiously down a slippery slope, for it had rained earlier in the day and the trampling of thousands of bare feet had induced a layer of mud. We found ourselves in a large compound lit only by little oil lamps in small open booths where traders were selling flowers and candles.

We followed the long line of pilgrims to a small dagoba. On a narrow ledge running round it about two feet from the ground were placed piles of flowers and stacks of tiny candles, whose flickering flame lit up the rapt brown faces of men, women, and children, kneeling on the ground with clasped hands uplifted towards the dagoba while their lips moved eagerly in prayer. It was a touching sight. Luke and Claud instinctively took off their hats, and I did so mentally.

Farther on we came to a great spreading pipal tree, believed to have sprung from a shoot of the Bo-tree at Buddh-Gaya. Here the broad stone shelf was heaped four or five inches high with flowers and leaves, and there was literally no more standing room for candles. I saw a young girl move aside a miniature mound of flowers before she could get a clear square inch. The row of worshippers was so dense that each newcomer had to wait until someone rose before he could find space to kneel or to fall prostrate. It thrilled me to see the adoration on those ardent faces, and I felt that a sacred tree is a clean, elemental thing in a different category from a distorted image of a human body.

As we stood entranced by the scene and wondering whether a Westerner could ever really reach the depths of the Oriental mind, a moist hand was slipped into mine and a sweet voice said in English, "You like this? Then come in our shrine." It was

Temple of the Tooth in Kandy, Ceylon

a young Sinhalese woman with glistening white teeth displayed in the friendliest smile. She gently propelled us towards the square-set temple and we mingled with the crowd seething forward. From the porch we could see the colossal Buddha seated in mild contemplation behind the altar where knelt his followers; but in spite of urgent invitations we did not go inside, for we felt it an intrusion that we, aliens in faith and in blood, should step across the threshold into the holy of holies on a holy day.

Deeply stirred yet strangely subdued by this sight of our fellow man in his search after God if haply he might find Him, we by and by turned our faces homewards through the gay and crowded streets, and through the refreshing night breeze laden with jasmine and tuberoses and other Eastern fragrances. And I thought of my vision at Buddh-Gaya, and I thank God for His patient love for all those who seek Him with a pure heart and clean hands.

# THE BOOK OF THE ACTS IN WEST AFRICA

By MABEL E. EMERSON

IN the midst of rushing western life with its materialism and often its flouting of religious traditions do you sometimes wonder whether Christianity is waning, whether it has lost its message to the world of the twentieth century? A good tonic for any skeptical or discouraged soul would be a trip to our West Africa Mission. The Missionary Herald has for years been carrying stimulating accounts of the growing Christian movement in that part of the world, such as, the story of Chief Kanjundu and that of the growth of the newest station, Galangue, under the leadership of our American Negro colleagues. Like all readers of the Herald I have been inspired by these accounts. But how different it is to visit the field, to see with one's own eyes just what is happening! In a year of travel in seven of our mission fields I saw nothing more vital, more inspiring, than the Christian church in this West Africa field which celebrates its Jubilee this year.

What is it that makes this field so remarkable?

In the first place, I suppose, there is the striking contrast between the Christian and the "heathen" groups. Here is a very primitive agricultural people, living in their crude villages where the witch doctor, the spirit house, charms and fetishes hold people in their power. Out of that background have come through the years those who wanted to leave the old life and walk along the Jesus Way. In these later years the number of those coming out from the old life has been increasing rapidly, until today the Christian movement is like an incoming tide, moving steadily, irresistibly on.

In the second place, here is a people humanly speaking without hope, at least so far as political and economic improvement are concerned, because of the colonial policy of the ruling Portuguese government. Into that situation came the missionary to settle among them, to learn their language, to reduce it to writing, to understand their traditions, their psychology; to bring them medicine and surgery, schools with their practical training suited to the needs of this simple people, and best of all the great message that God is a loving Father and not a malign spirit to be feared. The missionary message—Jesus Christ— has brought release from the old fears, the old superstitions and taboos to those who have received it, and their number has grown enormously with the passing years. As I traveled through our stations and those of the United Church of Canada, with which we join in the big central schools and medical work at Dondi, it seemed to me that I was looking upon a Christian movement of the Apostolic days, and again and again I found myself wishing that the church at home could see, could feel it all.

### A GROWING CHURCH

"And the Lord added to them day by day those that were saved." The West Africa church is indeed a growing church. Take the Bailundo station, the oldest one in the Mission. In 1916 this church had less than 500 members. In 1922 it had passed the one thousand mark. Last July when I was there a large group was received into full church membership and the figure passed 3,300, a threefold growth in seven years. By 1931, the missionaries told me, the Bailundo church alone will have passed 5,000, and they base that figure upon the number of men and women and young people now enrolled in the training classes which prepare them for full church membership over a two-or-three-year period.

Or take Galangue, that newest station of ours, staffed entirely by our splendid American Negro colleagues, the McDowells and the Coles. Seven years ago Henry Curtis McDowell staked out that station in the African bush. The people in that area had not heard the "words" except as a few possibly had heard the message when they traveled near some mission station. Mr. and Mrs. McDowell settled in Galangue and became the friends of the people, ministering in countless ways to their needs. In 1926 the little church was organized. In 1929 it had nearly two hundred members and was about to ordain its own pastor. It was hard for me to believe that the men and women who came to the McDowell home one evening to greet me had not heard the message until six and a half years ago. These folks had not acquired merely a veneer of western civilization; they were genuine Christians, showing it in lives of self-sacrificing service.

### A GIVING CHURCH

"And first they gave their own selves to the Lord." The economic condition of these Ovimbundu is such under Portuguese rule that one could hardly expect to find them doing much in the way of self-support of their churches. But evidently they have not yet learned to make excuses. Or better, like the first-century Christians, having given themselves to the Lord, the material gifts are not withheld.

The first Sunday I was in West Africa I went with the Bailundo missionaries to the village of Kaundi, where a new building to be used as schoolhouse and church was to be dedicated. I was not prepared for what I saw—a large, substantial building, well built, attractive. About fourteen or fifteen hundred people were there that Sunday. All who could get in were packed into the building, hundreds of them. Windows and doors were filled with scores of others and hundreds more outside shared at least in the inspiring hymn singing of those inside. I wondered how much good American money had gone into that building. I asked.

"Not a cent," was the answer.

That building, which could not have been put up for less than $500, had been built by the Christian people themselves. Their average income is about five cents per day. That building represented in those terms ten thousand days of labor. Some had given money, others materials, others labor; and their church was built.

In the four-year-old church at Galangue there is an Every Member Canvass, if you would call it that. Every church member gives to church support. There is a supplementary plan also by which the church members give "a week of work to the Lord" each year. The people come, a village or two at a time, to work at Galangue, making bricks and tiles, sawing lumber, building, doing anything that may be needed for the maintenance of the work in that central station. It is not just a duty to be performed. They give joyfully of their strength, with Curtis McDowell and Sam Coles working with them.

### A WITNESSING CHURCH

"We are witnesses" is as true of the church in West Africa as it was of the first-century church. On August fourth we had a great gathering at Dondi, the union station of the United Church of Canada Mission and our own. This was the great day of the year when Christians from the whole area came together as far as possible for fellowship and for a Communion service. They began to arrive in Dondi on Friday. By Saturday afternoon more than five thousand had gathered, many of whom had come several days' journey along the little forest paths—mothers with their babies on their backs and baskets of grain on their heads; fathers with the cooking pots, the sleeping mats and anything else that might be needed for their week-end camping.

At eight o'clock Sunday morning we had the Communion service out on the hillside. About two hundred and fifty rose to acknowledge that they wished to take the first step as followers of Jesus; one hundred and six were received into full church membership after having had two years or so of training, and about thirty little babies from Christian families were baptized. I asked Dr. Tucker, of the Canadian Mission, whether these new Christians represented a "mass movement," whether they all came from one or two villages. He replied that it was not a mass movement, that these Christians had come in small groups, sometimes singly, from many different villages, and that their coming was due no more to the work of the missionaries and native evangelists than it was to the quiet witnessing of those who had already become Christians.

Some of the truest and most fruitful witnessing has been on the part of Christians who have been called out by the government under the forced labor system. These men are sent out of their villages to work in the diamond and copper mines, on the roads, on the sugar and cocoa plantations. There they come in contact with many other laborers who have never heard the "words." As in the story in the Acts "they that were scattered abroad" have by their faithful witnessing brought many another to Christ.

MARCHING INTO FORCED LABOR

*Behold here a group of men and boys coming into a governmental post in Angola, Portuguese West Africa. They are to be compelled to work on a sugar plantation. The plea is that in this way shiftless people can be taught the dignity of labor.*

MARCHING INTO FREEDOM

*These are girls of the Means School at Dondi, West Africa Mission. Under proper Christian influences and through modern instruction, both in theory and in practice, they are becoming smart upstanding women. Given the truth and spirit of Christ and all that Christian training involves, the mothers of the Ovimbundu race are bound to bring glory to Portuguese West Africa.*

One of the most inspiring stories is of a Christian from the Chilesso field. He was sent to the cocoa plantations on the island of San Thomé, expecting to be there five months. His term stretched out to ten years. Homesickness and hard labor made him turn to God for strength. He felt called to preach the gospel to his fellow-laborers, but he could do it only at night because of opposition and persecution. He had the Gospels of Matthew and Mark and his hymn book. In little notebooks he copied selected portions of the gospels and bits of hymns. These he scattered among his fellow-laborers as he taught them. Hundreds of these notebooks were distributed by him in the course of the ten years he labored on San Thomé and when he returned to his village nearly three hundred had become Christians through him, natives of different parts of Angola and even of Mozambique (Portuguese East Africa).

While I was visiting at Galangue, an old man, the paramount chief of nine villages, came to call on Mr. McDowell, to beg him to give him nine Christian teachers for his villages. When asked what led him to desire Christian teaching in his villages he pointed to the young man who had accompanied him. This young man had been sent away from his village as a laborer and had become a Christian during his absence. Upon his return to his village he had been the means of winning twenty-five others to the Jesus way of life. The old chief had been impressed by the young man's character and wanted more of that kind of influence in his villages. Mr. McDowell had to tell him that the teachers were not available then.

### CAQUILA AND "THE WORDS"

As I look back over my year of travel in seven of our great Missions it seems to me that nowhere did I meet a finer Christian than Caquila Nacikova at the Sachikela station. To me she typifies the spirit which fills many of the Christians in West Africa and which makes that such a fruitful field just now. I was sitting alone in the living room in the home of Dr. and Mrs. Ennis when this old woman appeared at the door, quietly opened it and came toward me. She was lean and wrinkled, dressed in a blue calico cloth and turban. She was leaning heavily on her stick and leading a little child by the hand. She crossed the room and almost kneeling before me gave the beautiful West Africa greeting which is accompanied by handclapping—"Kalunga, kalunga!" I called Mrs. Ennis, and when she came in she said joyously, "Why it is Caquila!" Then she explained who Caquila was.

Years ago Caquila and her husband were eager for the coming of the missionaries to their district and when they did come these two eager souls were among the very first to become Christians. From that time on her husband, until his death, and Caquila, had been among the most faithful witnesses in the Sachikela field. Caquila cannot read or write. She is feeble and cannot often get out to church, but still she continues to be a great influence upon those around her. She had wanted to come to the women's meeting the day before but had been too lame to walk across the valley. Today she said she "had found her feet" and so had come to see me. With this explanation of Caquila's story, I told Mrs. Ennis that I wanted to talk with her, and with Mrs. Ennis as interpreter the following conversation took place.

"Caquila," I asked, "Has it meant much to you that the words came to your village?"

"Why it has meant life," she replied, with a look of surprise.

"Mrs. Ennis tells me that you are not able to read or write and yet that you live a beautiful spiritual life. How do you keep your spiritual life so strong when you cannot read your Testament and hymn book?"

"Well, you see, I have the words in my heart, and then of course there is prayer. When I wake I pray and when I eat I pray and when I sleep I pray."

"Do you have many opportunities to tell others about Jesus?"

"It is my morning meal to tell the words," was her reply.

"But how do you do it, Caquila? Mrs. Ennis tells me that you seldom get out to church and you are so lame that you cannot go about among your people."

"Well, it is this way," she said. "When I go to another hut in my village I do not talk the common village gossip. I tell the words. And when people come to my hut I do not let them talk the common village gossip. I tell them the words."

Then she went on to say that she wished there could be bands of evangelists going up and down the land telling the message. My reply was that while that would be good, it was even better to have many people like herself living the life right in the villages. And I went on to tell her that the influence of her life was going out beyond her village, for I was going to tell her story to the people in our churches in America, many of whom needed the message of her life.

"Take my greetings to the people in your village," she said as she rose to leave.

I pass on Caquila's greetings and the message of her life; for in large measure it sums up the message of the church in West Africa.

# SPECIAL DAY OF PRAYER FOR WEST AFRICA

FROM May 16 to May 26, at Bailundo, Angola, missionaries of the American Board, together with those of the United Church of Canada and thousands of African Christians, will gather for the long anticipated Jubilee celebration of the West Africa Mission. Gifts for the Jubilee Building Fund of $100,000 have been coming in slowly but steadily since the campaign was launched in 1928, and interest in the Jubilee has been awakened throughout America through the burning messages of Dr. Mary F. Cushman, Mr. and Mrs. William C. Bell, Mr. and Mrs. Sidney Dart, Mr. and Mrs. Allen E. McAllester, Mr. and Mrs. Samuel B. Coles and the Misses Minto and Hurlbut. It seems, therefore, a suitable moment for the Prudential Committee of the Board to invite those churches that have projects in West Central Africa to give special recognition to the Jubilee during the days of the celebration and to suggest particularly either Sunday, May 18, or Sunday, May 25, as a day of special thought and prayer in behalf of the Mission.

The following suggestions are made for the church calendar on either of the dates named:

1. Have a prayer in the calendar for the missionaries of West Central Africa or for the institution or work in which your particular church has a share. If there is no calendar, then include in the service of worship on May 18 or 25 a prayer written especially for the purpose.

2. Include an account of the missionary's work in the calendar or a reference to it in the service of worship.

3. If the missionary society of your church holds a meeting between May 16 and 26, suggest that a prayer for West Central Africa be included in the program of the day.

4. Ask the congregation to pray individually during the days of the Jubilee for your missionaries in West Africa and your work there; for the Christian constituency of 44,000 Africans in Angola, particularly for the four newly ordained African pastors, the first in Angola; for the vast population of nine million in the entire province; for the true success of the Jubilee celebration and for the future of the work.

The program of the Jubilee and a covering article by Miss Minto are printed in these columns. Our readers will be glad to know the names of the guests who are going from the United States to the Jubilee. Up to the date of writing, March 31, the party seems certain to include Dr. and Mrs. Frank K. Sanders of Boston; Rev. and Mrs. A. Burns Chalmers of Mt. Vernon Church, Boston; Miss Mary Brooks, Gloucester, Massachusetts; Rev. George M. White, alumni secretary of the American Missionary Association; Mrs. Douglas Smith, Winnetka, Illinois; and Mrs. Estella Ryan Snyder, Hollywood, California. From Canada, the guests will include Miss Effie A. Jamieson, general secretary of the Woman's Board of Missions of the United Church of Canada; Mr. and Mrs. W. A. Skinner; Mr. and Mrs. Wickson; Miss Laura Miatt. Included in the party will be the following who are returning from furlough to their posts in Angola: Rev. William C. Bell; Rev. and Mrs. Allen E. McAllester; Miss Mary Hurlbut.

# PREPARING FOR THE JUBILEE

By UNA JEAN MINTO

*Chairman of the Jubilee Committee of the West Central Africa Mission*

WE had a good deal of anxiety over selecting the site for our big joint meetings, tramping over many less desirable places before we found this most attractive hillside far below our missionary camp. It proves to have remarkable acoustic properties. We have planted banana groves on the sides of the "stage" and hope they will make sufficient progress in the months ahead to fill in the wings, with cannas in front of them for the lower growth.

Here on the wide hillside will be room for the thousands who will want to hear and see both the Queen Esther music with the dramatic presentation of the cantata's main characters, and the historical pageant, "The Three Crosses."

The pageant has been outlined by Mrs. Ennis and the details are being worked out locally by the various stations to which episodes have been assigned. The idea is unique and appealing. "The Three Crosses" are symbolic of three stages of the growth of the Ovimbundu here. The first cross is the *Owulu* of the diviner, a rude cross of sticks, and around it are heathen dances and divining ceremonies. It represents the spirit of the old Umbundu of heathendom. Two regions widely separated in our field, the up-country of Bié and the down-country of Sachikela, present under this cross scenes from their history, dramatic in significance. This for the first day.

The following day is to be Portuguese Day, when we invite our friends of the colony and the officials and have a Portuguese program all day long. There will be official speeches of welcome and two of the leading officials have accepted our invitation to give addresses on topics dealing with the development of the native peoples: one is on medical aid and the other on the economic future of the native. As both these gentlemen are scholarly and keen-minded we may find mutual help in these considerations. Then there will be a Portuguese *almoco* (breakfast) at noon and no doubt some toasts.

In the afternoon we take up again the pageant with the symbol of the second cross, the stone cross erected on the shores of Angola by Diogo Cao and his men, sent out by Prince Henry to brave the southern seas with the injunction to "Plant the Cross on some far headland."

The third cross symbolizes the cross of Christ expressed in the lives of men. This part deals with the coming of the first missionaries, their reception by King Ekuikui, their reluctant settling in Bailundo when the king refused them permission to go on to Bié, their later expulsion by the irate king, their return, the founding of other stations, the growth of the mission work. The climax comes in the founding of the Central Schools at Dondi, Currie Institute for Boys and Means School for Girls.

The grand finale includes a grouping around an illuminated cross of the whole cast and chorus, while they sing, "Beneath the Cross of Jesus I fain would take my stand," and then a triumphant Hallelujah Chorus.

Doesn't that sound delightful! We think it is working out most interestingly. Who can tell, though, since the various parts, hundreds of miles apart, have never been able to assemble. But just wait!

It may sound perfectly simple to people who find a garage on every street corner, to talk about an illuminated cross. But out here it takes an evangelist who is a mechanical genius and knows something of electricity to draw a design and build the cross, begging and borrowing enough electric light bulbs to furnish the lighting and car batteries to furnish the power. But it all gets done somehow! We even feel a little sorry for the folks who get all their equipment ready made!

### EXHIBITS AND MUSIC

And the music! These boys and girls just sing out of the souls of them. Mr. Steed is a most enthusiastic leader and how they do love him! When he visits a station they are all on hand and urge him to come down to the church and hear them sing; they have been practicing for weeks the lessons taught them by ear some months before—they have no books or written scores. Surely if Nala would only come and hear them once he could tell them what is wrong with that hard part in the tenor. So of course he goes, he finds out what is the matter, he praises their brave efforts, he leaves them sure that *now* they can sing it right. And somehow they do!

The exhibits form a separate program for they are to be given at Dondi. Mr. Prior has charge of that section. Charts of mission history; photographs, statistics; curios; native home crafts; mission products, industrial, agricultural, academic; specimens of literature from different fields; these are some of the things we have in mind.

The native church is making history these days. The three men who have been ordained, Abraham Ngulu of Bailundo, Lumbo of Chisamba, Paulino Ngonga of Sachikela, are all real leaders among their people. Jorge Chilulu of Dondi is to be ordained next Sunday, and soon after, leaders in Camundongo, Chilesso and Galangue, so that by Jubilee time there will be seven ordained men in our two missions, one at each station.

At the meeting last June in camp when they decided on this step we got a glimpse of what it meant to them, were impressed by the manner in which they were considering their new responsibilities. They had expected to give some reminiscences of the past, looking toward the Jubilee, and each one began with something of the kind. But one after another, after telling of early days with Dr. Stover or Mr. Bagster, or Dr. Currie or others, and dwelling lovingly on the work they had done, turned to the new movement with wonder and awe as if it were too good to be true.

"Through all these years we have been your children," said one. "As a mother carries her child so you have carried us. You have taught us: we have learned many things from your teaching, for our country knew only the ways of darkness; you have shown us the way of light, the way of the Lord Jesus. And we have believed your word. Our hearts tell us that it is true. So, like our mother you have carried us and taught us.

"But now you ask, 'Has not the time come for the child to walk alone?' And like a child we are fearful to take our first step. Someway we had not thought that some day we would walk by ourselves. But we will try; we are glad to try, because you have shown us the way.

"This is a wonderful day. We had not thought to see it, this day when we plan to walk alone. We shall consecrate our own leaders whom we have chosen. They will guide us and the Holy Spirit will guide them."

And in the evening we met around a great camp fire and had a rejoicing together.

CHURCH LETS OUT AT BAILUNDO, WEST AFRICA

# THE JUBILEE PROGRAM

President: REV. WILLIAM H. SANDERS, D.D.

### Friday, May 16

7:30 P.M.—Welcome: MISS UNA J. MINTO, Chairman of the Jubilee Committee. Responses: Delegate from the American Board, Delegate from the Canadian Boards, Delegate from the Visiting Missions. Sermon: REV. W. H. SANDERS, D.D. Communion: Conducted by REV. W. H. SANDERS, Assisted by REV. A. J. GIBBS, REV. MERLIN W. ENNIS, D.D.

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### Saturday, May 17

8:30 A.M.—Worship: The Year of Jubilee, Thanksgiving —Lev. 25:10-12, Ps. 65, Ps. 67, REV. W. C. BELL. Boas Vindas, O EXMO. SR. ADMINISTRADOR DA CIRCUNSCRICAO CIVIL DO BAILUNDO. *Those Fifty Years,* BAILUNDO. *Possessing the Land,* CAMUNDONGO. General Discussions: *How can the Mission assist the Native Church*—1. *In Evangelization?* MR. EDWARD C. SANDERS, 2. *In Medicine and Hygiene?* REV. H. S. HOLLENBECK, M.D.

3:30 P.M.—The Cantata: *Esther, the Beautiful Queen,* THE UNITED CHOIRS; Director, REV. J. ARTHUR STEED; Accompanist, HENRIQUE CAPINALA.

### Sunday, May 18

(Services in Umbundu)

7:30 A.M.—Worship. Sermon, REV. FRANK K. SANDERS, D.D. Interpreter, REV. WILLIAM H. SANDERS, D.D.

1:00 P.M.—Communion, Conducted by NATIVE MINISTERS.

5:00 P.M.—Worship. Sermon, REV. T. W. JONES. Interpreter, REV. J. T. TUCKER, D.D.

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### Monday, May 19

7:30 A.M.—Worship, *The Living Christ: Assurance* (John 14:19; 15:1-10; Rev. 1:10-18) REV. DUANE WALN. *The Tree of Life,* CHISSAMBA. *Healing Waters,* CHILESSO. General Discussion: *How can the Mission assist the Native Church*—3. *In Education and Economics?* REV. G. M. CHILDS, MR. E. E. EDDLING; 4. *In the Home?* MRS. J. T. TUCKER.

3:30 P.M.—Historical Pageant, *"The Three Crosses"*

Part I: *The Spirit of Umbundu*

Symbol: *The Cross of Divination*

Episode 1: *The Coming of Viye*

Interlude: Native Dance presented by CAMUNDONGO

Episode 2: *The Jagas of Chiyaka*

Interlude: Girls at play, presented by SACHIKELA

7:30 P.M.—Mrs. Webster of Means School, presiding—*Daughters of the Dawn,* MEANS SCHOOL; Addresses: MISS JAMIESON, MRS. FRANKLIN WARNER.

(*Continued on page 208*)

# GOOD NEWS FROM GALANGUE

By HENRY CURTIS McDOWELL

THE first Sunday in January was our regular Communion Sunday. More than 300 gathered around the Lord's Table. More than thirty people made public confessions, several adults were baptized and several infants dedicated to the Lord. Plans were perfected for the ecclesiastical council to convene here on March 1st to ordain our Pastor Chiwale to the Christian ministry.

January 15th was observed as the Annual Founders' Day, being the seventh anniversary of our beginning operations here. The features of the day were Farmers' Conference in the morning under the leadership of Mr. Coles and his extension workers, and a Fathers' and Sons' Banquet in the evening. The Farmers' Conference was the first of its kind ever held in this country. Mr. Coles enjoyed himself thoroughly and we are confident that an organization of far-reaching consequences is in the making.

The banquet in the evening was the most elaborate affair that Galangue Station has ever pulled off. Our new dining room with seating capacity of 400 makes it possible for us to have real big functions. Every boy in school invited his father or uncle to be his guest here at the mission for two days. The boys vacated their rooms and did everything to make their fathers at home and happy. Each boy was a guide to show his father over the place, through the shops, the dispensary, farm, etc. At the banquet, 160 fathers sat down with their sons to their right. It was quite an expensive affair, but we are convinced that it was worth while. There were yells, songs, speeches, plenty of eats, and a good time was had by all. We are now planning for a Mothers' and Daughters' Banquet. The good done by having the parents come here under such auspices is incalculable.

The day following the banquet I went to Dondi to attend the meeting of the Board of Trustees of the Central Schools, Hospital, and Press. A wonderful institution is being built at Dondi. Next year they will have about 300 students. Just imagine three hundred young men and about two hundred young women preparing themselves for definite Christian service!

Two days after my return from the meeting of the Board of Trustees, Pastor Chiwale and I went on an exploration trip into the Cuima country—a tremendous country to the west of us. I was agreeably surprised to find natives seemingly much better off from an economic standpoint. They were much better dressed than the Galangue native. I visited the village of a young man who had been begging for a teacher for more than a year. He was conscripted as soldier and sent to Loanda. He was converted under the teachings of some fellow soldiers from our Bailundo station. With very meagre training he has been doing an evangelistic work of the first magnitude. At our evangelistic service 360 people were present and thirty odd of them have made confession of faith. We are sending a trained teacher to help him. There are thirty-six villages anxious for teachers. We are able to send only five. We traveled from village to village and covered 420 miles. A great open door to the west of us!

Just after our return from the Cuima country, I had to go with the delegates from the church to

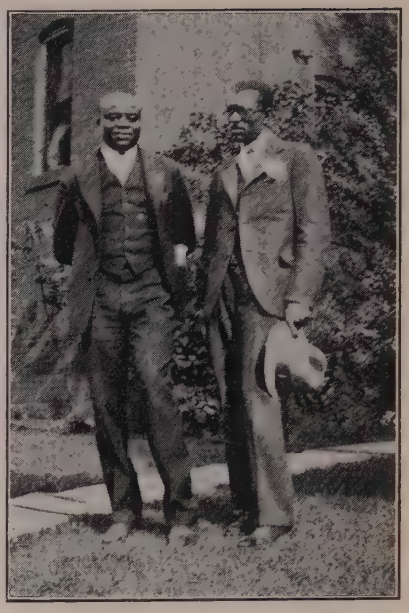
A Part of Galangue Station

Sachikela Station to assist in the ordination of their pastor. We had a delightful trip into the mountainous country down toward the coast. Next Monday we leave for Camundongo Station to conduct special evangelistic services for a week. On our return I must go into the region east of us. They have been asking for teachers for more than a year; and yesterday another messenger came from the paramount chief. One is bewildered by the eagerness of the people.

March 2 will be a historic date in the history of the Galangue station. Pastor Chiwale will be ordained on that date. We are expecting 1500 people from the outstations on February 22 for the Annual Week of Prayer—the climax of which will be the ordination service, baptism, and Lord's Supper. Usually we invite some one from outside to help with the services but I have decided that that week is the opportunity of a lifetime for some real work among the people that one loves. During the past three years I have baptized more than 500 people, including the children. I have performed hundreds of marriage ceremonies. The Galangue church is dear to me. I baptized Pastor Chiwale and have been his sole teacher for three years. God being my helper I hope to make the coming week of prayer a season of real blessing. I want Pastor Chiwale to start off with a church of one mind and a praying church. On the Saturday of the week of prayer we expect the elders and several missionaries from the other stations for the Council.

Mr. Coles has gone at the agricultural work with a vengeance. The tractor is here and a three-gang plow. The grist mill, plows, etc. from the States ought to be here shortly. He has added about twenty boys for the development of the Elombo farm—first step toward the Boarding School.

We have opened a new department on the station-school for older girls. We would rather have younger girls in the regular boarding school—girls likely to complete the school here and possibly go to central schools for further training. The older girls were being left out and we felt that we must do something for them, preparing them in about two years to become better wives and mothers. Already ten girls are enrolled.



TWO GALANGUE LEADERS

*Mr. Samuel B. Coles and Dr. Aaron M. McMillan. Mr. Coles joined the Station in 1922. Dr. McMillan has just gone out for the first time.*

The weekly stunt nights are knock-outs and provide a good safety valve for missionaries, as well as for others.

Mrs. McDowell is quite engaged in training the Galangue choir for its share in the Jubilee program. The oratorio, "Esther, the Beautiful Queen," is to be given. The complete chorus, composed of choirs from all the stations will be about 600 voices. I mentioned in a previous letter that Mrs. McDowell had translated "Lift Every Voice and Sing," by the Johnson brothers, and often called the Negro National Anthem. Galangue has taken the first step, so far as I know, in making it the international anthem. It will be the particular contribution of the Galangue choir to the music of the Jubilee. We will also take part in the pageant, picturing particularly the "Beginnings of the Galangue Station."

AN INEXPRESSIBLE PRIVILEGE

You enter into a new fellowship with God when you enter the missionary fellowship.

LEWIS HODOUS

# GREETINGS FROM THE HIGH SEAS

*This letter was written on board the "S.S. Otho" on which Dr. Cushman embarked January 30 for Africa.*

By MARY FLOYD CUSHMAN, M.D.

GREETING from the high seas! Around are white-capped billows from horizon to horizon, through which we are ploughing and rolling our laborious way, convoyed by many prayers.

## BEFORE LIES AFRICA!

There lies my work, my opportunity. What unexpected experiences, who can tell? But the Pillar of Fire will go before, and prayers will surround each day's journey. Behind me are a year and a half of furlough, leaving so many wonderful scenes, dear faces, precious memories, recorded in my heart forever.

In America I spoke more than six hundred times: in fifteen states, from Maine to Kansas; to audiences in churches and Sunday schools; to young people's societies and women's organizations; to summer conferences and social gatherings, interviews with family groups and individuals not counted. There were talks in public schools and higher educational institutions, professional schools and theological seminaries, and before gatherings of business men and women. Those audiences I can never forget: varied in so many ways but alike in eager response to the Lord's work in our corner of Africa.

What results can be recorded? The money returns include a building fund that assures a hospital for Chilesso and generous gifts for pay of native assistants, medical supplies, food fund, etc. An X-ray outfit for the central hospital at Dondi and a therapeutic lamp have been given. A fine instrument cabinet, many instruments, a centrifuge, bed tables, memorial beds, windows and doors, express the loving interest of friends. Many are making surgical dressings and clothing; a stove goes back with me; a supply of ink which will be renewed as needed.

A crippled child has the prospect of a cart in which she can get about. There seems no end to the helpful gifts received and promised. To my great joy our new church at Chilesso is to have an organ adequate to leading the congregation of a thousand or more in their worship of song; and Mrs. McMillan will not have to give up her music as she goes to Galangue—a piano is ready for her new home.

Personal consecrations have been made. A number of children and young people have definitely set their faces toward the missionary field. Students are arranging their courses with a view to missionary preparation. One young man almost came with me.

Before coming home I had been warned that I should find grievous lack of interest, alarming lack of faith and embarassing lack of means among American Congregationalists.

## EXPERIENCE HAS PROVED NO LACK OF INTEREST.

*Interest* is in direct proportion to *knowledge.* No business man invests in an unknown enterprise. No investor will increase his holdings in a concern that does not show returns. The missionary on furlough brings first-hand information about opportunities for investment in the Lord's Kingdom that bring incomparable returns. Oh, if we can only share the "hundredfold" that is being reaped from the investment of life and treasure!

*Faith* responds eagerly to the *spiritual* appeal. Philanthropic work and social uplift are impossible without spiritual regeneration. The soul need is universal; Christ is the universal answer to the soul's need; the stories of the new life coming to our people with the Gospel message illustrated by help given in Christ's name in times of sickness, trouble and want, finds an answering chord in every Christian heart. *Means* can be found when the heart wakes to the opportunity. Response in gifts is especially ready to meet definite, concrete needs. Many are investing eagerly. Some give sacrificially. Those who have little money are ready with time and work. An army of intercessors is taking up the ministry of prayer that will mean more to the work than we can ever estimate. Let me give a few incidents from the many that crowd to mind:

Down on the floor I have been entertaining two small boys with African curios.

"Bobbie, bedtime," says their mother, coming into the room.

"Oh, wait a minute, Mother," and Bobbie runs into the next room, coming back with a three-dollar check in his hand. Last week he had his tenth birthday and Grandmother had sent this check with which Bobbie was going to buy a football. I see the little lad endorse the check. Then he hands it to me.

"Oh, Bobbie," I say, "you don't want to give a dollar of that birthday money, do you? Will there be enough left for the football?"

"I don't want to give a dollar," Bobbie answers; "you're going to take it all to help in Africa."

A little girl comes shyly up and holds out a dollar bill.

"What is this?" I ask.

"You tell, Mother," says Mary. So the mother tells. At the county fair, in the school exhibit, little Mary's story about the Eskimo had taken the dollar prize, and the child wants to give it to the work in Africa.

A young man who sang in the choir could not decently go out before the address. At its close he came forward:

"I have always been opposed to foregin missions, but from now on my position is completely reversed."

"I had thought of the missionary work as chiefly philanthropic and educational," said a prominent minister; "Now I see the spiritual necessity."

A Young Woman's Guild, entrapped into hearing the missionary talk, which had been made to follow a memorial service, crowded around the speaker, all eager, after their unexpected vision, to commit themselves to the work.

I wish you could have been with me in the Missouri Ozarks and seen those mountain folk coming out of their log cabin and slab shack homes, with mercury below zero, to get the world vision to which their splendid home missionary pastor claims they have as much right as the rest of us. How many missionaries may be preparing in that group of hardy, earnest young people in Iberia Academy to which I spoke?

It was after midnight when a circle of young working women in an uptown metropolitan church let me go. They had been spending bits of spare time making things for Africa and wanted to hear all about the work. I should not dare tell what sum their sacrificial gifts amount to. Voices from this group floated out to the "Otho" as she steamed from her pier: "God be with you till we meet again."

"Oh, how nice it would be if one only had more money to spare!" one lady said to another after a talk. A third was praying that the heart and purse of a wealthy neighbor might be opened.

"Wasn't I going home to California by the Panama Canal this year instead of by rail as usual?" came the thought to her as she prayed. She is a widow, living on a fixed income, and manages to save enough to visit her two married children in the East every alternate year. She had saved a little more this year and had planned to return by the Canal.

"But it costs three hundred that way and only one hundred by rail," thought she. "I can go by rail as usual and have two hundred dollars for Africa. I can read about the Canal trip." So she did.

"Of course I couldn't pray money out of anybody else's pocket when I wasn't doing all I could myself," was her comment as she told the story.

## THIS BRINGS ME TO MY CONCLUSION.

Our beloved Principal gave my class, graduating years ago from the Normal School, the word "Faithful" for its motto. May I be faithful in the days to come: faithful to my opportunities; faithful to God's trusts; faithful to your expectations. But faithful means *full of faith.*

Full of faith in *ourselves* may we be, for "I can do all things through Christ who strengtheneth me."

Full of faith in our *work,* to which we have heard the divine call, "Go ye into all the world and preach the Gospel to every creature."

Full of faith in our *Native people,* that they shall attain to "the measure of the stature of the fullness of Christ."

Full of faith in our *home supporters,* their love and their loyalty, "That ye all, having all sufficiency in all things, may abound unto every good work."

Full of faith in *God,* the author and finisher of our faith, who is "able to do exceedingly abundantly above all we ask or think."

You will not forget to pray for us. Remember dear Na-hey's message that when we pray we need to keep carefully "in the way," so that God's answer when He sends it may not miss us. So when we pray "Thy Kingdom come," let us keep in the way of answering our prayer so God will show us what else we can do for that Kingdom's coming.

"La-li-po chee-wah la Su-ku: Stay ye well with God."

# IT IS HARD TO BE A CHRISTIAN

By ELIZABETH LOGAN ENNIS

A TEPOIA swinging from the shoulders of husky black men; in it the first white woman ever seen in all that region; on either side, behind, before, other black men carrying on heads or shoulders her possessions; her most precious possessions, two small children, swinging in another *tepoia* in front; up steep mountain trails climbed the carriers, crossing tottering bridges, stumbling over huge rocks around which swirled torrents whose roar filled her ears.

A sturdy little boy suddenly ran past her hammock with a load of sleeping mats and cooking pots on his head. He cast a sidelong glance full of curiosity at her, and she returned a smile of sheer good will. This began a sort of game that kept up during the ten long days of travel from the port of Lobito to Elende.* There would be a roguish gleam in his eye as, intent on keeping up with the *tepoia* men, he would glide past with the peculiar rigid-bodied gait of those who "follow the path." Once or twice she called him to her and gave him bits of her luncheon.

"Yes, she gave me a piece of pig meat," he said with careful accuracy when, years after, he was asked if he remembered going to the coast to meet Mrs. Wellman. For this little chap with the ambition to forge ahead was Madelino Chipa, who now has charge of the work of the Mission in the important center of Nova Lisbôa.

### MADELINO CHIPA

Little Chipa belonged to a very important family: a family which furnished chiefs for all the villages of the Talangue Valley. His father, Ukuahamba, was one of the hereditary officers of the king and lived at Ekovongo over against Elende.

Ekovongo had been highly interested in the new mission station from its beginnings; many and many a fireside talk had to do with the strange proceedings across the valley. The young boys were eager to work there and the older men were willing they should earn some cloth, but were wary of entanglements.

There was no stopping little Chipa, however, from going to all lengths whenever he undertook anything. So, earning a few yards of cloth was the least of his concerns in going to the Mission. He wanted to know—oh, everything. Never was there a little black boy that asked so many questions; never a boy whose clear eyes looked so deeply into the heart of things. He was chosen to be the nurse boy and playmate of the first white baby born in that region, and this gave him an opportunity for a close contact with the missionaries that he did not fail to use.

One morning, only a few weeks after his first attempt at schooling, he bashfully put into my hand a crumpled bit of brown wrapping paper on which was a scrawl hard to decipher—yes, but worth the effort, for it was the first confession of faith in all the Kingdom of Chiyaka:—

"I want acceptance. I want my sins forgiven. I want the church of . . ."

Then Chipa asked me to write him a prayer to be used the first thing after he woke in the morning. As soon as he could read his own language he begged for an English book and, listening intently to all he heard, he began to sort out and classify the strange sounds. He was continually asking the meaning of English words and, what with my own very limited use of his language, we had some hard nuts to crack. He could not understand what a kite was, but the provoking little primer talked interminably about kites. So we tried to make one; it refused to fly and Chipa's puzzle remained unsolved.

### THE SINS OF THE FATHERS

A severe trial was soon to test his confession of faith, but we knew nothing of it till years afterward, when he had been through the Sachikela school and Currie Institute and had been invited back to his Alma Mater as an instructor. One year he came back to his "home town," a person of consideration, to help in the services of Passion Week.

The subject one afternoon concerned faithfulness to principle in adversity, that quality which is so precious a jewel anywhere and so rare among black diamonds. Chipa told briefly of an occasion when he had been summoned by his family to a purification ceremony and had been the only one who refused to take part in it. He had then been a lad of, perhaps, fourteen years.

My thoughts flew back to the sturdy little chap who had been a member of our household, and it seemed to me a sad commentary on the helpfulness of our relation that he should have passed through

*See "A Leader of the New Day" in the February MISSIONARY HERALD. Dr. Wellman was already at Elende (Sachikela) at the time this story begins, and so was Mr Ennis.

such deep waters and we know nothing of it. I asked him to tell me all about the ceremony.

He took the chair that I indicated to him on the veranda and sat looking at me with a question in his eyes. Before us lay the marvelous panorama of the Talangue Valley, home of his people from time unknowable. How brief a moment was my connection with it! What could I understand of that elusive faith that had grown out of the soil and distilled with the rain of his native land? Perhaps that was the question in his eyes. But I was thinking that to have had anything at all to do with the evolution of this cultured Christian gentleman was a rare privilege.

At length he proceeded with his tale. He said that at that time his family had far too many sicknesses and deaths. His father had died and his brother Kalela and cousins and uncles. Really, it had been extraordinary. So the chief of the clan, his uncle Uchila, went to consult a famous *ocimbanda*. The man of magic told him that the family was pursued by Kalupokopoko, and it would be necessary to call a meeting of the whole clan to find out who was guilty of displeasing him.

This meant that there was some unappeased ghost from outside the boundaries of the country. All the ordinary precautions had been taken but it must be that some member of the family had committed a sin against a foreigner, had slain a person not of his tribe, and the ghost would pursue the family until appeased. Messengers were sent to summon the distant members, and on an appointed day they all met at a place where two paths cross near the falls of Kalusimba.

"I was perfectly content here at the Mission and I did not want to go to that ceremony," Chipa continued, "but when one's chief calls, of course there is no question. I went, but I had made up my mind that I would not take part in it. I did not trust in that fear of the spirits any more. Still, there were many things that puzzled us in those days. I remember how often we used to sit around the fire evenings, Ngonga and Njahulu and I, and talk about the things our fathers taught us and the things we were learning from the new teachers. You see, there were almost no *elderly* people who had accepted the foreign teaching."

"I wish you had talked to us about it," I said.

"We were afraid you would not understand," he replied, "and these things are hard to explain because they are not sensible to you. Well, when we were all assembled, the first thing to do was to take the auspices. Into a trough of water they put pieces of bark, white on one side and dark on the other, and if more of the dark sides had come to the top, why, it would have been all off for that day. But they all came up white, so the ceremony proceeded.

"As chief of the family my uncle was priest, but there was a witch doctor to take charge of the auspices and divining. He was gotten up in a manner terrible to behold. He had on a headdress of feathers and red and white clay was daubed on his face. He conducted a divination to find out who it was that had committed the crime and found out that it was my father, Ukuahamba. Then they prepared to sacrifice a goat to the unappeased spirit. A trough was partly filled with water and the leaves and roots of two different plants was put into it; then the animals were slain and the blood mixed with the water. As they poured out the blood my uncle prayed:

" 'O Spirit that troubles us, take this our gift; give us healing; give us release from suffering. Go to the left or to the right; take this path or that, but leave us in peace.' "

### CHIPA REFUSES THE HEATHEN RITE

So far Chipa had been only a witness, but now that the purification was to take place his participation was required. While some prepared the meat to be cooked and portions thrown to the four winds, others dug a hole and made a fire in it. When the fire had burned to coals the family all crowded round it and the water from the trough was poured on the hot coals. All the cloth there was in the company was required to cover their heads and confine the purifying steam.

At this point Chipa was observed to be hanging back and was summoned to crowd in and get his share of the Turkish bath. He refused. This threw everything into confusion. The ceremony was not efficacious if one member of the family failed to take part and he the son of the offender at that. Nevertheless he persisted in his refusal. They became enraged at such non-conformity, cursed him and said that upon him might fall all the vengeance of the unappeased spirit. He alone should be unclean.

"Were you not afraid?" I asked him.

If I had expected to hear any heroic statement of a faith in God that buoyed him up I would have been disappointed. Chipa is a very matter-of-fact person. He smiled—a smile that lit up his whole face for it lived in his eyes.

"If I *had* been afraid I would not have done it."

How safe does a little Bantu lad feel within the shelter of the sanctities that require of him no least thought or effort of his own! How unprotected outside of them, cursed by all he had been taught to revere! I wonder now after all these years as I think of that staunch little protestant.

Brother Chipa and His Family

"Did the mortality in your family cease then?" I asked.

"No it went right on. Two of my younger brothers died and my mother brought my little sister, Mbundu, here because, she said, 'The spirits under whose protection you are must be more powerful than Kalupokopoko, since you have escaped.'

"Yes," I said slowly, envisaging that unkempt and unattractive small person whose fingers and toes were perpetually full of jiggers; "I remember. Your little Vittoria looks like her but . . ."

He sensed the contrast that was implied in my hesitation.

"She looks a little like Mbundu, but we have come a long way since then."

I thought of his neat and pleasant home, of his wife Felicia who is a real helpmate, looking well to the ways of her household and bringing up their four children in the nurture and admonition of the Lord.

"Yes, Chipa," I said, "you have come a long way, but there are many of your people who still live in fear of Kalupokopoko and other troublesome spirits. You are all bound together and none can progress very far while some are still in the bondage of fear."

"*Ocili muele,* that is very true," he said. "Ignorance is the great barrier to progress but . . ." and here he hesitated as if he were not quite sure how to voice his thought. "But there is an ignorance of the heart that affects some of our young men, those who have learned the things of books in our schools."

"I am very sorry to agree with you in that, but I am thankful that you are aware of it. You who are leaders must keep very close to God if you are to be of use. Your people who have no written message have an awareness of things spiritual which, if we are not very careful, they may lose without gaining a knowledge of the true God. And their last state will be worse than the first."

"Indeed," he said with conviction, "you speak the truth." And then he added slowly, "It is hard to be a Christian."

"That fact has been observed before. But it has exceedingly great rewards."

# THE FIRST FOREIGN MISSIONARY SOCIETY IN AMERICA

By OTIS CARY

As the West Central African Mission of the American Board is celebrating this year the semi-centennial anniversary of its founding, it is a fitting time to recall that the first distinctively *foreign* missionary society formed in America had for its avowed object the evangelization of West Africa, though by that name it designated a region far north of that occupied by the present mission.

The pastors of two Congregational churches in Newport, Rhode Island, Dr. Ezra Stiles and Rev.

(afterwards Dr.) Samuel Hopkins, though strongly differing in their theological opinions, had both been led to oppose the slavery system. It was in 1770 that Mr. Hopkins preached in Newport, "the great slave market of New England," the sermon of which Whittier said: "It may well be doubted whether on that Sabbath Day the angels of God in the wide survey of his universe looked upon a nobler spectacle than that of the minister of Newport rising up before his slave-holding congregation and demanding in the name of the Highest the deliverance of the captive and the opening of prison doors to them that are bound."

The interest that Mr. Hopkins took in the Negroes led him to form a plan for sending some of them to evangelize their native land. Dr. Stiles wrote April 8, 1773, in his diary, "Yesterday Mr. Hopkins came to see me and discourse with me on a design he is meditating, to make some Negroes ministers and send them to Guinea." Dr. Stiles at first hesitated. The diary expresses the suspicion that his colleague was influenced in part by "an inclination that the experiment of his principles should be tried on heathen Africans." This thought was shared by others. Dr. Stiles received a letter from Dr. Chauncy of Boston expressing the opinion that "the Negroes had better continue in paganism than embrace Mr. H—'s scheme, which he judges far more blasphemous."

August 31, 1773, the two ministers sent to the churches of New England and Great Britain a circular in which they asked contributions for the education of two young Negroes, Bristol Yamma and John Quamine, members of Mr. Hopkins' church, in order that they might afterwards be sent as missionaries to West Africa. Quamine was said to be the son of a rich African and to have been sent by his father to America for an education, but to have been sold into slavery by the captain to whose care he had been entrusted. Both of the young men had saved money for purchasing their freedom, but Yamma still lacked fifty dollars of what was needed. "What is wanted is money to pay the debt mentioned and to support them in school to make trial whether they be fitted for the proposed mission. Whatever shall be given to this end and put into the hands of the subscribers, they engage faithfully to improve to this purpose only and to promote the proposed mission."

A "representation" from Dr. Stiles and Mr. Hopkins was received May 21, 1774, by the Presbyterian Synod of New York and Philadelphia, which voted a few days later: "The Synod is very happy to have an opportunity to express their readiness to concur with and assist in a mission to the African tribes, and especially where so many circumstances concur as in the present case to intimate that it is the will of God to encourage us to hope for success. We assure the gentlemen aforesaid we are ready to do all that is proper for us in our station for their encouragement and assistance."

April 10, 1776, a second circular reported that there had been received £102, 1s, 4d, 3f., over half of which had been given in New England. The Scotch Society for Promoting Christian Knowledge had contributed £30, and £5 had been received from a gentleman in London. The Negroes had been sent for education to Princeton College, whence a good report of their progress had been received. Probably the reason for selecting Princeton was that the choice of such an orthodox institution might allay prejudice arising from their connection with the leader of Hopkinsianism.

This second circular made mention of a colored man named Salmar Nubia, a member of Dr. Stiles' church, as one that might be another suitable person for the proposed mission.

The two ministers on the very day of signing this circular may have heard the distant sound of cannon where, off Narragansett Bay, the first naval battle between American and British ships was being fought. The Revolutionary War interrupted plans for sending the men to Africa. Quamine soon shipped on a privateer and was killed in its first engagement with the enemy. Yamma died in 1793. Nubia, as we shall see, went to Africa in 1826 and died soon after reaching there.

### THOUGH WAR INTERRUPTS

All thoughts of the mission were not given up. Dr. Stiles, after removing in 1777 to New Haven, is known to have received and forwarded to Dr. Hopkins money in its behalf. The movement was perhaps merged in one that the newly formed Rhode Island Missionary Society conducted among the Negroes of that state. This Society's early records are in too dilapidated a condition to furnish information. Dr. William Ellery Channing said that in Newport about 1800 he was in the habit of attending monthly a prayer meeting in which a collection was taken for missions. One night it contained a hundred-dollar bank bill that was afterwards learned to be a part of what Dr. Hopkins had gained from the copyright of his *System of Divinity*.

Dr. Hopkins died in 1803, but what seemed like a resurrection of his project led a number of colored people in 1825 to engage in an enterprise for carrying the gospel to Africa. One of the leaders in this was Salmar Nubia. Another was Newport Gardner, whom Dr. Hopkins had considered as standing next to Yamma and in some respects superior to him in fitness to be a missionary. In

1760, when about fourteen years old, he had been brought to this country. With but slight help from others he had taught himself to read. For a long time he taught a popular singing school, and he was a composer of a number of tunes. He had kept up a knowledge of his native language so that at the age of eighty he was able to speak it fluently. Partly from money gained by extra labor, partly from a lottery prize, and partly through the generosity of his master, he had been able to attain freedom for himself and his family.

### AFTER MANY DAYS

These people joined a colony that the American Colonization Society was sending to Liberia. Rev. Horace Sessions, an agent of that Society, writes of these colonists, two of them, mentioned by the names of their tribes, evidently being Gardner and Nubia: "You will see the aged Fantee and Haousian saying, 'I go to encourage the young—they can never be elevated here—I have tried it sixty years—it is vain. Could I by my example induce them to embark, and I die the next day, I should be satisfied.' There is also the Congoese, the Gulan and Angolan, the Accran and Ashantee, all with their faces to the east. But there is one case of great interest still. Her name is A-cush-u-no-no; in Africa she would be styled a young Fantee princess—brought here to be educated, but most cruelly treated by man, and yet, there is good reason to believe, made an heir of heaven by God."

December 28, 1825, eighteen of the colonists were at the Park Street Meetinghouse organized into a church. A sermon was preached by Dr. S. E. Dwight, the Park Street pastor, from the text Ps. 68: 31, "Ethiopia shall soon stretch out her hands unto God." Newport Gardner and Salmar Nubia were chosen to be deacons of the new organization. The eyes of the former filled with tears when he, not having been informed of that part of the program, heard the choir sing an anthem of his own composition. Its closing words were: "Hear the words of the Lord, O ye African race; hear the words of promise. But it is not meet to take the children's bread and cast it to dogs. Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table. O African, trust in the Lord; Amen. Hallelujah. Praise the Lord. Praise ye the Lord. Hallelujah. Amen."

The *Boston Recorder and Telegraph* for January 13, 1826, had this advertisement:

"PROMISE ANTHEM

For sale at No. 90 Washington Street. The music composed by Dea. NEWPORT GARDNER, a Native of Africa."

A crowded audience attended the service, and a contribution of $188.27 was collected. At the monthly concert of prayer a few days later nearly six hundred dollars were contributed for the colony. It received other gifts from various places; including a printing press, a bell for a proposed school, tools, clothing, food, etc. Yale students sent two hundred volumes for a library.

A person who attended the organization service was moved to describe the feelings aroused in a poem, the first lines of which were published in the *Recorder and Telegraph:*

"Delightful scene!
I view it still—Divine philanthropy
Smil'd on the glorious work. The church of God
Bless'd the propitious hour. A multitude
Stood in the stillness of entrancéd hope
Of breathless expectation. Witnesses
Invisible were there!—Myriads of spirits,
Redeem'd from earth, hover'd around the place,
With joy that swells to sweeter, loftier strains
The songs of heaven when one repenting sinner
Turns to his God and meets redeeming love.
The shining hosts above; the orders bright
Of angels, *natives* of th'ethereal plains,
Bend from their seats of bliss; and for a moment
Forget their golden harps, their hymns of joy—
Silence sublime!"

The colonists sailed from Boston January 4, 1826, in the brig *Vine*. They were accompanied by Mr. Sessions; Rev. Calvin Holton, a Baptist minister; and Mr. Charles L. Force, a printer. The *Liberia Herald* of February 16 told of their safe arrival on the 7th instant and added: "All of the colonists are in perfect health. . . . They were welcomed by our citizens by the display of artillery, by acclamations of joy, and by crowds at the wharf, ready to conduct them to their dwellings. . . . We understand that they are highly pleased with the healthiness and progress of the Colony." Soon these bright prospects were changed. Wilson's "History of the American Colonies in Liberia" says: "The entire company which arrived in the *Vine* were soon attacked by the worst form of African fever and about half their number, including Messrs. Sessions, Holton, and Force, fell victims to its power. A large majority of this company of emigrants were pious, steady, industrious, and intelligent: and the young men, who in the spirit of Christian benevolence had accompanied them, were worthy to become martyrs in such a cause." The two deacons of the church were among the first that died.

The present writer has not been able to learn about the later history of the church. Probably its surviving members were absorbed in other Christian bodies of Liberia.

# THE BOARD LOSES AN EVANGELISTIC MISSIONARY

"A LIFELONG soldier of the Cross, a maker of peace among men, a builder of bridges of understanding among the nations, a witness to the reality of the spiritual life, a messenger of good will to our brethren in yellow, a herald of the coming day of righteousness, a prophet of the Kingdom of God, a devout worshipper of God, a Great Heart for whose crossing over all the trumpets are now sounding on the other side."

These are the words that appeared March 30 on the calendar of the Grace Congregational Church of Framingham, Massachusetts, Theodore Burger Lathrop, minister. They are a most fitting expression of the regard in which both church and pastor have held their missionary Rev. Hilton Pedley, D.D., of Japan, who died suddenly on March 25.

Dr. Pedley was just retiring from forty years of service in Japan. He had been in poor health for two or three years, but it was the hope of his family and friends that the climate and conditions of America would restore him sufficiently to health to allow for many years more of quiet life as a retired missionary. But on the night of his reaching Pilgrim Place, Claremont, California, and shortly after he had exchanged greetings with his old time colleagues of Kyoto and Japan, he slipped away. This was early in the morning of Tuesday, March 25.

The funeral was held on Thursday, the 27th, at Claremont, under the leadership of Rev. Albert D. Stauffacher, D.D., who has proved so honored and helpful a friend of all the missionaries of the Board who congregate at Pilgrim Place and in the vicinity of Los Angeles.

Dr. Pedley is survived by his wife, Mrs. Martha Clark Pedley, and four children: Hilton, a business man in Kobe, Japan; Florella (Mrs. Conrad Van Hyning) formerly of New York City; Elinor (Mrs. Alton S. Pope) of Newtonville, Massachusetts; Catharine, who has just finished a term as teacher in Kobe College and is now taking kindergarten training work in Evanston, Illinois.

Dr. Pedley was born in St. John's, Newfoundland, on June 15, 1862. He was graduated from McGill University in 1888, and from the Congregational Theological Seminary in Montreal in 1889. He was appointed missionary of the American Board and sailed in that same year for Japan. He received his honorary degree from his seminary in 1917.

His first years were spent in teaching work in a small mission school in a country station. Some of his students there are now found among the leaders in Japan today. Most of his life, however, was given to Maebashi, a small city, the capital of the province whence came Neesima, a province of farmers, silk growers and manufacturers. From Maebashi as a center he used to make frequent tours into the surrounding towns and villages where he was known and loved by obscure farmers as well as by silk merchants and public men. The Japanese evangelists who worked with him found in him a warm friend and source of inspiration.

During the last decade of his work he lived in Kyoto close by the Japanese Christian leaders. Here he acted as a link between them and the Mission and represented both to the Board. He was the first "field secretary" of the Mission. His advice was eagerly sought by the Kumiai directors as well as by the missionaries. Often it seemed to the Mission as if he were more identified with the Japanese than with the foreigners, so anxious was he that their point of view should have precedence.

He was indeed *persona grata* to an unusual degree with the Japanese Christians of all walks in life. But we prefer to let some of his colleagues express themselves with reference to him and his contribution to the cause of Christ in the Japanese Empire:

**Rev. Dwight Learned, D.D., Claremont, California.**

"Dr. Hilton Pedley might well serve as a pattern for the ideal missionary. Skilled in the command of the national language, broad-minded and always open to the consideration of new thoughts and measures, always kindly and warm-hearted in intercourse both with fellow workers and with all whom he met, he was at once the unanimous choice of the Mission when it was decided in 1918 to appoint a field secretary to be a link between the Board and the Mission on the one side and the Kumiai Churches on the other."

**Otis Cary, D.D., Auburndale, Massachusetts**

"Prominent in the impression he made, even on those who met him only casually, was his spirit of cheery friendliness. Those who came to know him better saw this manifesting itself in kindly thought for others, in giving helpful counsel to those needing it, and in his readiness to take more than his share in work that had to be done. His skill in the use of the Japanese language made him an effective speaker in public meetings and added to his efficiency in consultations with Japanese com-

mittees or in reporting to the Mission the views that they had expressed.

"His musical ability added much to his usefulness in the services of the churches. It was also highly appreciated by the Mission. In their memories of the annual meetings they will be glad to recall how on the one evening of the week when business discussions and tiresome committee meettings were laid aside for short season of social recreation, he would respond to their call that he sing 'Rocked in the Cradle of the Deep,' or 'How I Love a Good Laugh.' On the Sunday service of that week, the same deep voice was prominent in the quartet's rendering of 'Nearer My God to Thee.'

"In the different stations where he worked, he was a strong spiritual leader and a beloved brother to the Japanese pastors and evangelists who were glad to have such an earnest and sympathetic companion to share their labors, trials, and joys."

### Samuel C. Bartlett, D.D., Hanover, New Hampshire

"Of the Pedley who became field secretary and ex-field secretary, and came to live in Kyoto, Drs. Cobb and Learned can write better than I. His typhoid pneumonia so soon after I went to Kyoto, which first took him away for a long time, and then sent him back so injured in health, interfered somewhat with the chances for renewed intimacy which I had looked forward to enjoying.

"It is during the days before 1912, when we were in the same kind of station work, that I especially like to remember him. When we traveled through each other's fields, or pioneered together with the preaching, the consulting, and the praying, his friendliness, enthusiasm, and general congenial companionship were an inspiration to both the Japanese for whom he was working, and the worker or workers with whom he traveled. It was in this evangelistic—the direct and personal—work that I always felt his true strength lay. He often spoke of the deprivation of being kept by ill health from preaching. That ill health, in its extreme form which hampered his last days and hastened his death, was the result of the shock which he received at the Board's avowal of a new emphasis away from *direct* evangelistic work by the missionary, and the Karuizawa gathering's 'acquiescence' in it. He often spoke of it afterwards, and even contemplated asking to be sent to an interior field for that kind of work. Once it got so far that only the doctor's order prevented.

"Toward the Japanese, he was very cordial and friendly. He was particularly fond of entertaining them in his home, and felt it a serious loss to be so limited in the means to do it.

"I send a quotation from a recent letter from one of the younger graduates of the Doshisha, Mr. Mitsugi Nakamura, poet and teacher:

'Dr. Pedley always reminds me of one of those Pilgrim Fathers who sometimes appear in poems of Longfellow. Those white eyebrows, that somewhat sunburnt face, and that shiny yet mild eye. I had not many chances to be spoken to by him yet he attracted me greatly.'

"You know he was a Britisher, and yet often forgot he was not an American. He was loyal to both countries. Once a pert Japanese appealed to him from the opinion of a group of Japanese and Americans, where he had been rather worsted in discussion, with the words, 'I don't think we Japanese have much to learn from Americans.' Pedley's reply was: 'As a Britisher I tell you that's where you lose your great opportunity!' That fellow's subsequent career indicates that the Britisher's retort did him good."

### Edward S. Cobb, D.D., Union Seminary, New York

"Hilton Pedley was a man exceptionally endowed to be what he essentially was, an evangelistic missionary. There was an unusual quality about him so that men and women were irresistibly drawn to him from the moment of meeting him. There was something compelling, magnetic, about his smile and genial voice. He had to an unusual degree the ability to make friends, and never failed to show himself friendly. You felt that he took a genuine interest in you and your problems. Friendship may have been an art with him, but there was no mistaking the fact that he was a man who loved his fellow men.

"He showed this attitude not only to us who were of his own race, but in particular to the Japanese among whom he lived. His home was a center of Christian influence. Every day saw him give hours to classes for students or older men. Dinners and social parties were the rule, not the exception. But most in the intimate intercourse of private conversation or conference did he make his influence felt.

"This kind of social fellowship was made possible for him by an unusual knowledge of the Japanese language and people. He spent most of his life in Japan away from the great centers, thrown into intimate contact with all sorts of Japanese people in their homes and places of work. There was probably no one in the Mission so gifted in the art of conversation with the Japanese, in the knowledge of their every-day expressions, their habits of thought. He could indeed speak with them in

*(Continued on page 209)*

# The Christian Church *and* Foreign Missions

WILSON P. MINTON, D.D., *Editor*

## HERE AND THERE

WE are happy to note that a growing number of members of Christian Churches are sending in their subscriptions to the MISSIONARY HERALD which became with the March issue the Foreign Mission organ of the united church. We recently mailed a letter to every former subscriber to *The Herald of Gospel Liberty* or the monthly magazine number of the *Herald* which was devoted to both Home and Foreign Missions. In this letter we called attention to the change in arrangements whereby the future monthly magazine number of the combined *Congregationalist* and the *Herald of Gospel Liberty* would carry the Home Mission news of the Christian Church and the MISSIONARY HERALD the Foreign news. The subscriptions now coming in are largely the result of this letter and we are hoping that many more of our Christian Church people will send in their subscriptions soon.

Word from a number whose subscriptions began with the March issue indicate that the MISSIONARY HERALD is being well received by our people. Of course we miss our old *Christian Missionary* which for more than thirty-three years carried the Home and Foreign news of the denomination; and we miss also the later magazine number of the *Herald of Gospel Liberty* which replaced the *Christian Missionary* several years ago. But we believe this last venture indicates definite progress toward our goal of a united church and we breathe the hope that those of you who are now enjoying the MISSIONARY HERALD will let your friends see it in order that they too may come to know what an excellent magazine it is.

These letters from our friends express the hope that this page might carry from time to time bits of news of our missionaries and we are happy to comply. They are all hard at work in their respective stations.

While Porto Rico is eventually to be turned over to the Home Board this department is still responsible for it this year. A recent letter from Mr. Barrett at Ponce tells of most encouraging progress being made toward the uniting not only of our Congregational and Christian missions but of four other missions as well. Our effort to unite down there has given new impetus to this movement for a much larger and more comprehensive union, and before long there no doubt will be some very definite steps taken to that end. Miss Adams writes that she is now in the midst of planning the programs for the various Daily Vacation Bible Schools which our workers will carry on this summer even though she will come home on furlough in June.

MRS. HASEGAWA AND HER SEWING CLASS

*This is at Yaita, one of the stations of the Christian Church in Japan.*

Last word from Japan carries the joyful news that from April first this year the work of the former Congregational and Christian Churches will actually be functioning as one. Dr. Woodworth will continue for the time being as a professor in Aoyama Gakuin where our boys have been studying for the ministry, and the boys are privileged to continue there if they desire, but all new ministerial students will be directed to the Congregational Doshisha University at Kyoto. Dr. Fry writes that by not later than the end of this calendar year all traces of the two former churches as such in Japan will be gone.

Mr. and Mrs. Garman, who are located at 50 West Third Avenue, Columbus, Ohio, while on furlough, are busily engaged not only with school work but with numerous appointments among our churches. Mr. McKnight and Miss Stacy are both hard at

work in the northern field, and right now they are giving considerable attention to the plans for the new building at Ishinomaki which we hope will be completed by fall. And we should like to mention here that our Woman's Missionary Societies sent in for the month of February a total of $864.74 toward this building. More will follow. Beginning with the first of April, Miss Angie Crew was to have begun her work as a teacher in Kobe College for Women, in the place of Miss MacCausland whose furlough, we believe, is due. This bit of news will make the following article from Miss Crew's pen of unusual interest to our readers, whether formerly Congregational or Christian. Her new address is Kobe College, Yamamoto dori, 4 Chome, Kobe, Japan.

Rev. G. Sano, pastor of the Christian Church at Meguro, Tokyo, has been asked to accept a position as one of the officials of the Kumiai Church with headquarters at Kobe or Osaka. We have not learned whether he has accepted. Perhaps we should explain that the Kumiai Church is the name of the united Congregational and Christian Churches of Japan and being interpreted means, "Association of Christian Churches." It was formerly the name of the Congregational group in Japan and it so exactly fits the new united church that it cannot be improved upon. Mr. Nishiuchi of the Congregational Church is now serving us at Ichinoseki. And so the union of two great fellowships is steadily and happily coming to pass.

# CONCERNING MISUKO SAN

By MISS ANGIE CREW

*Missionary to Japan of the Christian Church*

THE young people especially will be glad to know Misuko San, a young girl about nineteen years old who was recently baptized into one of our churches. She told how she had known God from the time she was four years old, although she had never known the teachings of Christ. She had been taught of a God of Love by her mother, who knew nothing of Christianity or even of Buddhism.

Miss Misuko Ogata

The mother had gone as an unwilling bride to the home of her husband, a young man who had been trained to believe that he might have anything he wished. From babyhood he had been trained to selfishness and it is not to be wondered at that the young bride was unhappy. When her children came she devoted herself to making them happy and training them to become true men and women. She was willing to endure suffering and persecution from her husband and mother-in-law for the sake of her children. It must have been her God-given love that enabled her to instill such high ideals into the hearts of her children.

Misuko San and I have talked hours at a stretch about the things of God and many times I have been amazed at her ideas, for she has been acquainted with Christianity for such a short time. Many of these ideas she has held for a long time, she says. One day she was telling me her idea of life. "Life is climbing a hill. The good way leads up a narrow, steep path where trouble and suffering abound, and it is hard to climb, but everlasting happiness awaits those who are faithful. The other path leads down and the road is broad and seemingly pleasant, but at the end is destruction. God is reaching down, trying to help us to climb, but Satan is trying to pull us down." Again she says, "Satan always has his servant right by our hearts, ready to enter the first chance he gets, but God also has his servant ready to enter if we will allow him to do so."

Misuko San was early prejudiced against Christianity and had no use for Buddhism either. Her father was an atheist, but still she believed firmly in God. On several occasions when she spoke to some of her friends concerning certain beliefs and attitudes toward life, her friends accused her of being a Christian. Finally her curiosity got the better of her and she decided to go to a Christian church to find out what the Christians really taught. When she discovered that here they were teaching things that she had believed for a long time, she was eager to receive baptism and link herself up with the Christians. One cannot doubt that she has found real happiness because her face radiates joy. No longer does she climb alone, but now she has her Saviour near to help and encourage her. She wants others to know too, and so she is always ready to help the lonely and dissatisfied and those who are sick in body or in mind.

# HOME BASE

## OFF FOR SUMMER CONFERENCES

A bit of study made by the Summer Conference Committee last year showed the large number of Congregational young people and leaders who every year flock to summer conferences for specific training and help in the plans for their church. The number is on the increase and the quality of work done at the conference improves by leaps and bounds. Testimonies from the churches as to the value of sending delegates, with careful thought as to the selection of conference, so as to acquire a variety of leadership, bears abundant evidence to the worthwhileness of the whole plan. Questions are already coming in as to the place and date and type of conference available.

Increasingly we are concerned that definite training should be acquired, not only for teachers of church schools in the ordinary details of their job, or for the young people for the carrying on of their activities, but for the whole church that it may meet intelligently and in an educational way the responsibilties of world friendship, missionary education and leadership in that field. The Religious Education Conferences are providing more and more courses for this purpose. All our Congregational young people's conferences are provided by coöperation with the Mission Boards, with representatives, secretarial or missionary, to help along this line specifically. But we believe in every state and association as well as in every church there is need for more specific training for leadership. How to build a program for the whole church that shall create a missionary-minded, world-conscious Christianity, which is the only real Christianity; how to fill the gaps now existing in the local church program; how to plan in such a way that not only the response to an immediate appeal, but the creation of attitudes for life shall be provided in the educational program of the church;—these are some of the questions raised and needing trained leadership. Here are three groups of conferences to be considered and sources for further information in each case.

1. If you have young people needing the inspiration of a summer camp conference, send to your own state conference office for folders regarding those best suited to your needs.

2. If you are planning to give training to some of the workers in the church school in the whole task of religious education, instruct them to provide also for the missionary education program of the church, and select a conference where this will be possible. The conferences of the International Council of Religious Education are more and more taking cognizance of this need. For information regarding the International Council Conferences write to your nearest representative of the Congregational Education Society or to your state conference office.

3. For trained leaders with or without knowledge of missionary background, for graduates of young people's conferences ripe to take on a real task for the church, for pastors facing seriously the world outreach of their church, and for leaders wishing information regarding the new approach to missions and new ways of working in missionary education, we recommend the conferences of the Missionary Education Movement, held as follows:

**Silver Bay,** Lake George, New York. June 27 to July 8. For folders of information apply to the Education Department of the American Board, or to the Missionary Education Movement, 150 Fifth Ave., New York City.

"This conference is, in every sense of the word, a leadership training conference for carrying out a larger missionary program in church and community. It is a conference of the highest educational standards coupled with a deep spiritual emphasis and inspirational appeal and a wholesome fellowship that cannot be excelled. The credit given for most of the courses at Silver Bay will be that of the International Council of Religious Education, which is recognized as standard credit by forty-two denominations."

**Seabeck,** Washington. June 20 to 30. A joint Missionary Education and International Council Conference, giving credit similar to that of Silver Bay.

**Blue Ridge,** North Carolina. June 28 to July 25. Apply to Rev. W. Knighton Bloom, 528 Victor Bldg., Washington, D. C.

**Asilomar,** California. August 2 to 9. Much of the quotation regarding the Silver Bay Conference will apply to Asilomar also. Apply to your state conference office for information.

For missionary inspiration, definite contact with nationals and missionaries, camp life and help in planning programs for the women's or young women's groups, as well as training in working out children's and intermediates' programs, we

suggest the conferences held under the auspices of the Women's Home and Foreign Missionary organizations, whether Council or Federation, or joint.

**Northfield,** Mass. July 10 to 18. Note especially Aloha Camp for girls 16 to 26, held in connection with the conference. For information apply to the Education Department of the American Board 14 Beacon Street, Boston, Mass. For application to the Conference itself apply to Mr. A. G. Moody, East Northfield, Mass., or secure the folders from the State Conference office.

**Chambersburg,** Pa. June 30 to July 8. Write to Miss Martha E. Hartman, 239 South 44th Street, West Philadelphia, Pa.

**Boulder,** Colorado. June 18 to 26. Write to Mrs. Henry F. Hoffman, 741 Adams Street, Denver, Colorado.

**Minnesota School,** June 2 to 6. Write to Mrs. W. C. A. Wallar, 3040 Dupont Street, St. Paul, Minnesota.

If in the welter of this information advice is desired in the selecting of a conference suited to your case, the Education Department of the American Board will be glad to help you in any way possible, for it is the firm conviction of those with experience in summer conferences that any effort necessary to make available the inspiration, fun, fellowship, broadening of vision, which comes in these few days spent with others, will be more than made up in the results obtained, both immediately and in the far future.

## HOME BASE NEWS

A good story of a *Guest Book* party comes from Rhinelander, Wisconsin. The pastor, Rev. C. H. Wicks, reports that the church has taken more interest in the *Guest Book* than anything of the kind that has ever been attempted. About one hundred people attended this party. Eight pages of the *Guest Book* were cut into sections like a picture puzzle. Each person drew out a section, and had to find the group to which his section of the page belonged. Then that group had to dramatize the story of that particular guest. The leaders of the group were primed in advance, so that it wasn't entirely impromptu. The result was a very fine social evening in which old and young participated, and everyone voted that they were more familiar with the names and work of our friends in the *Guest Book*.

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**Projecting Your Project,** as done by the Church-in-the-Gardens, Forest Hills, New York, of which Warren Wheeler Pickett is pastor.

The man who says "I do not believe in missions" is usually making, quite unconsciously, a confession of his ignorance. Only those Christians who do not understand conditions in other lands and are not aware of the transforming power of the Christian gospel are able to take that attitude. Those who are actually aware of the releasing power of "Ye shall know the truth, and the truth shall make you free" have no doubt that the knowledge of Christ does free the minds of men, and women, and children from superstition, fear and bondage to merely outward observances, and that wherever an individual or community is actually trying out the Christ way of living their life truly is abundant.

In an effort to give the information which creates interest in and loyalty to the missionary cause, the Church-in-the-Gardens in Forest Hills, Long Island, held this winter a Missionary Institute to take up the study of India. They were led to their choice of this topic by the fact that Miss Oline E. Nicholson was commissioned in that church last June to do work at Sholapur in the Marathi Mission among the criminal tribes and is now a missionary representative of that church in India.

In order to form a background for the understanding of Miss Nicholson's work, four lectures were given by natives of India on the life of that country. On January 29th, Mr. Doss J. Manikam gave a very interesting lecture on "Life, Manners and Customs in India." The next week, Mr. Danile Jivanayakam spoke of "Woman's Place in India." The third lecture was by Mr. James J. Anukoolam, who was formerly a member of one of the criminal tribes, the particular type of people with whom Miss Nicholson is working. Mr. Seth J. Edwards summed up the whole series, speaking more particularly of what Christ meant to the Indians.

The final session of the institute took the nature of a missionary festival into which the church school as well as the adult members of the church were drawn. Two short plays were given, the first "The Silver Anklets" written by Miss Elizabeth Rockwell, a member of the Church-in-the-Gardens, depicted in a very beautiful manner the contrast between the old wedding customs of the Hindus and the Christian attitude toward marriage. In the first scene an old Indian grandmother explains to a missionary the customs of that ancient land with regard to the marriage of its girls. The second scene accompanied by beautiful music depicted a modern Christian wedding feast. The little playlet spoke much more eloquently than could any address of the contrast in the life of women affected by Christianity.

The second play, "Why Bother?" by Christine Hubbard Pickett, the wife of the pastor of the church, was a graphic presentation of what Christian missions have meant to the health of India and its women. It depicts two young girls from America sight-seeing in India and simply disgusted

by the filth, superstition, and disease of that country. In contrast to them there is an American missionary to whom this is not a matter for disgust, but a challenge to service, an opportunity to express the love of Christ. Following the presentation of these two brief plays Miss Mary D. Uline, secretary of the American Board, gave a most interesting and charming address on the work of the Marathi Mission.

After the formal program the audience adjourned to another room in the Community House where a splendid collection of Indian curios had been arranged. It was the feeling of those who attended the institute and especially the festival that they had been given an understanding of Indian life and an appreciation of the need for and the contribution of Christianity which would not have come to them in any other way.

. . . . . .

**The Colorado State Board of Directors,** together with the directors of the Woman's State Organization, recently held a meeting in Denver at which eighty-five church leaders, representing twenty-three of the largest churches in Colorado, sat down to a luncheon.

After the luncheon there was an open discussion, when different topics were taken up, one of which was the Project Method. They report that there was very free discussion on the following points:

1. Why projects?
2. Division of the apportionment into projects.
3. Division of projects among several church organizations.
   a. The Church
   b. The Woman's Missionary Society
   c. The Church School
   d. Young people's organizations
   e. Individual givers
4. Keeping up the interest in the projects.
   a. Sermons
   b. Church School addresses
   c. Missionary meetings
   d. Literature
   e. Letters from project missionaries
   f. Study groups
   g. Posters
   h. Reading contests
   i. Stereopticon lectures
   j. Pageants and dramatization
   k. Church missionary committee
   l. *Guest Book.*

# THE BOOKSHELF

## WAYS OF SHARING WITH OTHER FAITHS*

In *Ways of Sharing with Other Faiths,* Professor Fleming deals with a subject which is of vital present significance to every missionary. There is no field in which there is more need of discriminative thinking than in that of the relation of the different religious faiths. While this is somewhat true of America with its principal divisions into Jew and Christian, Protestant and Catholic, it is even more clearly true of the Orient where many religious faiths are actually in relation to each other and sometimes in sharp rivalry with each other. Professor Fleming attempts in this book to give us a disinterested analysis of the various types of relationship between faiths which are now practical and advocated by different groups. He does this largely by means of illustrations from actual life, followed by a discussion of the advantages and dangers of each. His aim is to help his readers to come to their own conclusions in regard to the subject presented, hence again and again he ends a presentation with a question rather than with an affirmation. It seems clear that he is writing not primarily for the purpose of promoting the point of view of the author, but rather with the purpose of opening up this subject to more careful analysis and more well-grounded thought than the reader may have been able to give it heretofore.

The book is divided into four parts, but by far the greater bulk of it comes under Part I entitled "Ways Differing in Aggressiveness." The writer clearly leaves on one side any consideration of the attitudes to other faiths of indifference, neutrality or mere curiosity as these do not seem to indicate any real desire for a sharing of experience. He divides the different approaches from the point of view of aggressiveness under six heads, to each of which he gives a chapter. Beginning with a first chapter on "Encouraging Good Will, Understanding and Respect" and going to the sixth on "The Eradication of Other Faiths," Dr. Fleming presents six views of the best relationship between faiths. To the defense of each view he marshals

*By Daniel J. Fleming. Association Press, N. Y. $1.75.

illustrations from actual missionary life and quotations from many authoritative sources. He seeks to make clear the differences between these six positions by diagrams, figures of speech and very careful description and definition. At the end of this section of the book he gives a chapter of "constructive summary" in which he indicates that there may well be room for the use of several of the ways of sharing that he has portrayed according to the differing situations of those with whom one is dealing, and the varying experience and point of view of the missionary.

If there is in this first section anything misleading, it seems to me to be in the attempt to set these six "ways of sharing" against each other in quite such clear contrast as Professor Fleming does. It may be true that there are missionaries who would be willing to use the first approach only; namely, the attempt to create good will, understanding and respect. Others, perhaps, might be willing to work along the first two lines only, adding to the creation of good will the desire for the give and take between religions in the spirit of common search. It seems to me, however, that with the exception of the point of view of those who would aim at the eradication of other faiths, these positions are not mutually exclusive. For myself, I have worked along the lines of all five of the first chapters. The creation of good will, understanding and respect is of such vital importance that every one of us must take a hand in it. Mutual sharing between religions in the spirit of common search clearly has its place in the experience of most missionaries. Probably there are few of us nowadays who do not regard, as a highly valued aim of our work, the penetration of other faiths with the best that Christianity has to offer. All the more would we do this where those of other faiths are thereby led to find supreme value in Jesus Christ. Yet probably a large majority of the missionaries, who would think it their privilege to work for any and all of these aims, would believe that for most of those with whom they deal, the highest religious satisfaction would come from an open profession of discipleship to Jesus Christ. The book would have seemed to me somewhat more valuable if it had given more indication of such a possible coördination of these various aims.

The second section of the book deals with the very interesting and timely subject of inducements used in foreign missionary work. It is perfectly clear that many non-Christian leaders believe that many are won to Christianity by the offering of inducements by the missionary forces. Professor Fleming here again divides the inducements into six grades varying from what he calls "coercion" to a final one of "unselfish living without an ulterior objective." In his summary chapter he frankly acknowledges that the whole analysis is based upon a division of personality into body and spirit, which is to him a mistaken division. If one works for a wholeness of personality, one is raised above the six types that he has been considering; yet even though we accept this larger ideal, the previous analysis has great value for it would tend to put us on our guard against any possibility of making unfair use of school or hospital, or any other agency of helpfulness. That there is great need for missionaries to be on their guard in these matters is probably clear to every missionary from his own experience.

In the third section of the book Professor Fleming presents rather briefly "Ways Differing in Educational Emphasis." What he here seeks to show is a difference between a conception that emphasizes a fixed message which tends to express itself with dogmatic authority, and an attitude of mind which gives full respect to the personality of those to whom one goes and seeks, not to persuade them to any set system, but rather to give them opportunity to work out their own ultimate conception under the influence of the spirit of Christ which the missionary would seek to express. In this section of the book Professor Fleming is venturing out into a more theoretical realm than in the others, and is less able to make clear his positions by the use of illustrated material. He does, however, make some stimulating comments showing the strength and possible limitations of each of the positions described.

The book ends with a fourth section which consists of a brief code of ethics for those who share. Again Professor Fleming warns us that all he is seeking to give us is a point of departure. He feels that there is real value for Christian missionaries to formulate such a code of ethics, as members of various other professions have done. Probably most of his readers will agree with him in this and will feel that the code which he has presented contains much which is suggestive and which brings to a head the thought developed by the book.

Taken as a whole, this book presents a most difficult subject in a most stimulating way. Every missionary and every one who is deeply interested in the relation of different faiths should read it. It is one of the most valuable of Professor Fleming's many contributions to the study of foreign missions.

ALDEN HYDE CLARK.

## LIBRARY NOTES

Recently the Library has received the following books which were translated by missionaries and Indian pastors of the Madura Mission and printed on the Lenox Press, Pasumalai:

*Quiet Talks on Power,* translated by Rev. C. N. Eames and Rev. M. S. Taylor; *The Cross Bearer,* translated by Miss Mary M. Root; *Truth in a Nutshell,* translated by Rev. A. Barnes; *Holy Life,* translated by Rev. Samuel Joseph; *God's Plan for Soul-Winning,* translated by Miss Jeyamoni Taylor; *Christ Our Redeemer,* and *Character of a Model Christian,* translated by Rev. G. P. James; *Saul of Tarsus,* and *Christian Stewardship,* translated by Rev. J. S. Masillamony; *The Rakshanya Yathrikum: Part I,* annotated by Mr. Masillamony; *Ephesians,* translated by Rev. M. S. Taylor; *Church Members' Manual,* translated by the Madura Church Council; *The Pastoral Epistles,* translated by the Union Theological Seminary. With these were: *Studies in the Life of Christ,* prepared by Rev. John J. Banninga; *Gospel Studies,* prepared by Rev. John P. Jones; and the *Pasumalai Booklet Series,* including *The Winning of Souls, The Changed Life, God's Tithes, With God in Prayer, A Spiritual Awakening,* and *A New Catechism.*

G. H. K.

# LETTERS FROM OVERSEAS

### Later Word from the Shepherds in Tsianglo

"Since my last note to you the horizon has cleared considerably and our local communities are getting back to their regular stride. The communists did not relish a clash with the army that Lu Hsing Pang hastily arrayed against them in Kienning and districts and have retreated to Kiangsi. Kienning is still an armed camp but the soldiers are expected to return to Shaowu and Tsianglo in the near future.

"Our offers of help here in Tsianglo have met with a hearty response on the part of the church members, and last Sunday the building was packed with people who at one time or another have been connected with the church. They initiated the new order with about two dollars worth of fireworks at the front door immediately before the service.

"My last visit to Shaowu reinforced my opinion that better days are on the way. Miss Burr and a younger companion will find a lifetime of joyous full service amongst the girls and women of North Gate. For those who know how to coöperate with modern-minded young people Shaowu presents the greatest opportunity in our field."

### Rev. Merrill N. Isely on Agricultural Work in Aintab

"If there is a failure of the winter rains, our crops are short. Because of the Bible times' methods of plowing with a crooked stick with an iron point, wheat generally costs more here than in America. Just now, because last year's crops were good, wheat is around a dollar a bushel. Last year it was nearly three times this. So, you can see that the poorer people have true cause for rejoicing.

"The agricultural program is step by step progressing. I have already written of the pair of Guernseys secured for us through friends of Mr. Frank W. Ober. We trust that these, as well as the results obtained by crossing with the native cattle, will help lift the milk production.

"The Rhode Island Red chickens now number around sixty. While in Constantinople last month I secured a pair of White Leghorns, so that we have a start in that line. Mr. Harold T. Pence, who is directing the farm work, has secured good seed of various kinds from the Department of Agriculture at Washington. He has set up a good number of experimental plots, so that after a few years he will be able to know which type of rotations are better fitted to this climate and soil.

"We have two fine village boys who are learning by doing. Under Mr. Pence's direction they not only have the stock to care for, but have learned to use a small modern plow and other farm implements. The older of the two is developing into a fine dependable lad."

### Francis Wilder Explains Why Boys Need Help

"Perhaps you will say 'why don't the Indians support their own mission work?' They do. But it would be just as sensible to ask why cotton mill workers don't support social-service centers or why Negroes don't endow their own colleges. You must remember that the average income of an Indian Christian family of five is less than forty cents a day (eight cents per person), which doesn't leave much to educate their children! There are no free schools above the fifth grade. This is one reason that we missionaries want more money for schools—especially vocational schools that will result in increased family incomes. When Indian family incomes have doubled, we can expect the Indian church to support itself and carry on Indian missions. Till then it is the duty of more fortunate American Christians to give help."

### Rev. William Woodard of Sapporo

"Yesterday afternoon the head of the local Prohibition Society called on me and asked me to reply to an attack on prohibition in America which had appeared in the local paper. Some returned visitor evidently had given a rather harsh report of conditions. I haven't read it yet. It may be true! What shall I say? The progress of prohibition advances or halts with the development in America!

"The island of Hokkaido has ten churches of our group, but all are rather weak at present. The lack of leadership registers very quickly in all our work. And because they have no pastor, in the main church things move slowly. A five-year advance program is being started next January. Mr. Cary, our missionary in Otaru, is chairman of the committee. They have given me the job of surveying the field so that the movement won't be merely a series of meetings and preachings without any progress.

"The camp site that I have been using for three years for our denomination is going to have an interdenominational teachers' training conference next summer. This is a venture of faith on my part, for I am promising more than I am able to do financially. We can handle thirty-six or forty people O. K. But we are planning on eighty in 1930. We shall have to have considerable more equipment than at present, and I don't know where the money will come from. But it will come!

"But before I mention more, let me tell all of you how happy we are over some things that have happened to us. Our Kalamazoo church has given us a total of $157.00 and a large number of records. They expected that we would get an orthophonic and we did. It came two weeks ago! My, how we enjoy it! And how the guests and children enjoy it! The balance of the money we will use for our neighborhood program. The Lake Okoboji Young People's Conference gave us $50.00 and the Idaho Conference $15.00. With a couple of personal gifts added, we will have a nice start for our neighborhood equipment and camp program.

"A personal friend of Harriet's (Mrs. Woodard to you who don't know her) gave her just before we left Kalamazoo about half enough for a piano. I can't tell you how delighted I am. I've longed for a piano all these seven years. I had given up hope when the news came! How much more beautiful and impressive our home meetings will be now!

"The ground is covered with snow and about a dozen children are playing in the yard. When they are cold, the playroom is warm for them."

Where the Woodards Live in Winter

*The snow lies deep in the Hokkaido during the wintertime, and the Board's house in Sapporo is almost snowbound at times.*

### Dr. Hollenbeck and Mr. Childs Attend Local Church Meetings, Sachikela

"We usually spent three nights in a place so that we had two full days for the work to be done. Our morning program was, medical work for me, and meetings and marriages for Mr. Childs. In the afternoon a general service was held, followed by more medical work and an evening service. Many were received into the church and a still larger number made profession of faith. At Sachitenga there were so many who came for medical advice that we had a continuous clinic throughout the day except for the afternoon meeting. Over one hundred patients were seen.

"At Gumbe I found time to make a physical examination of all the school children. Without exception they were all found to be in need of some kind of treatment. It is not surprising that some of the pupils should seem dull and lacking in ambition. Rather it is a wonder that there are so many bright, ambitious ones. Many of them are handicapped in their efforts to prepare to meet the new conditions of life which confront them and to take their part in the betterment of the conditions under which their people live.

"When one thinks of the thousands of children there are in our mission schools, the great majority of whom are suffering from some infirmity which it is a comparatively simple matter to remove, as experience has shown, one's imagination is fired with a vision of what might be done if provision could be made for the systematic treatment of all those school children. What might it not mean in increased ambition and efficiency in the rising generation! The cost would actually be ridiculously small when compared with sums spent for similar projects in America. Even so it is beyond the means of the people themselves."

### Dean Roderick Scott of Fukien Christian University

"It is the finest thing in the world to have behind us such a church as the West Roxbury Church. Never yet have we, can we, express our appreciation of all you have done for us. The connection is most intimate through the ladies who have written so faithfully to Mrs. Scott, and to whom she has written in return. (In the matter of letters the Christian soldier is most emphatically represented by his wife!) We're afraid sometimes we don't meet your notions of what a missionary is or does.

"You must know that the missionary is not so much the fellow who gets results as the fellow who stands by and stands by and stands by. 'Do you think that I could run this college a moment without my foreign staff?' asks our president. 'I must have some men I can absolutely trust; men who will be always there when I want them; men who can be trusted always to do what is asked; men who have no limits to what they can do; men who ask no privileges and have no rights!'

"And yet we *do* have results, if you will allow us to count them by geometrical progression, which, I think, is scriptural. Cannot one put a thousand to flight and two ten thousand? Courage, unselfishness, absolute incorruptibility, independence —these are the qualities needed. We've had one hundred and fifty graduates from our institution, and perhaps not ten qualify by these high counts; but we're prepared to stake our case on those that do. And one of them is our young president already referred to.

"China is going both up and down. The upgoing is seen in the sterling Christian character of some people; and I think mostly of our boys. One of them has been principal of a junior high school in a distant city; he began under persecution: the anti-Christian forces captured him and made him parade the streets under great indignities; they confiscated his new school building; they have never ceased from troubling; but he has stayed right with his school.

" 'I want to enter the ministry,' he said to me, 'and go to the School of Religion at Yenching University to study.'

" 'It's a brave man,' I replied, 'who proposes to be a minister in China at the present time. It isn't popular. It isn't done.'

" 'Do you suppose I mind that?' he replied.

"Our field is narrow, but we believe we hold a key position, because this is the day of the young man in China, and he often has a leadership he doesn't deserve at all. And it's the day of the educated young man too. An arts and science Christian college does fill a need. I was interviewing a new student recently.

" 'What's your view of religion?'

" 'Why,' said he, 'I think it is good for the uneducated, but not in scientific circles.'

" 'See that science hall of ours up on the hill?' I replied. 'That's the best science hall in the province of Fukien. That was built with religious money and for a religious purpose. How about that?'

" 'I guess I don't know what I am talking about,' he replied, and forthwith enrolled himself in a Bible class I have. Unusually honest freshman! In any case it suggests our field.

"I am beginning, with a view to going home, to get out from under, specially to hand over the deanship, which will be accomplished in a week or two, and I shall be freed from administration after ten years."

### Rev. J. D. Taylor on Testimony Meetings in Johannesburg

"I am in the midst of a series of 'testimony meetings,' or, as the Oxford Group folk call it, 'sharing' with the mine church groups. It is one of the most heartening things I have experienced for a long time. I wish you could hear at first hand some of these simple life stories:

" 'A few years ago I would have been afraid to be near white people like the missionary who is sitting here with us tonight. I thought nothing but evil came to us from the white people. At home I just let myself go. I was on hand when the Umkanju beer was in season. I climbed the cocoanut palm to get the sap for palm rum, even falling out of the tree too drunk to climb.'

" 'In the gang of recruits with which I came to the gold mines were two boys who, as soon as we got to the mine, started to look up the night school and asked me to come too; but I preferred to stay with the heathen. Then came a desire to see what they did at the school and I went. I finished the Sheetswa primer, and by the time I was well into the Testament I had dropped the drink. I was a Christ follower. I am on the Way. Pray for me.'

"That will serve as a composite picture of what a dozen poured out with all the frankness of their simplicity, eyes flashing in the dimness of the candle-lighted room, voices thrilling with joy. Some had come through the gates of trouble. One had broken from a heathen marriage when he set out on the Way because the wife would not go with him. In the intervening years he had twice married and twice lost the wives through death, and now faced the problem: did God want him to return to the first woman? Tangles of drunkenness and sex and enmity were the jungle background of most of the stories.

"The names of the faithful evangelists who had given the first impulse Christward, the influence of the primitive compound night schools, the example of Christians in their own groups, shone through the testimony of changed lives. We have just come from one such meeting. It was more stimulating than reading Harold Begbie's 'Twice Born Men.'"

### Miss Florence Fox of Cagayan

"This is a high-school center and between fifty and sixty high-school students come over to the dormitory for the Bible classes regularly. They leave us after a longer or shorter time of course, but when there is a Teachers' Institute, or an Inter-Island Athletic Meet here, our little church is filled with people who come back. Our hearts are also gladdened over the number of new and stronger churches that are springing up in various places. Our need is for stronger and better-trained pastors in ever increasing numbers.

"Both the girls' dormitory and the boys' dormitory are full to overflowing. It is great to feel that we can be of such service to the community. The young people had a nice reception planned for Miss Towne when she first arrived, but she was sick with bronchitis and dengue fever on her way here from Manila, and when she landed she was almost too ill to know what she was doing. We took her to the hospital where she stayed for twelve days. The reception was postponed, but was held the evening of the day she returned to the dormitory. They had a very interesting program arranged: native dances, dialogues, stunts, Boy Scout stunts, songs and music, and refreshments of assorted cakes and fruit juices."

*(Continued on page 211)*

# AROUND THE WORLD

### CORRECTION

A curious mistake was made in the January Herald, and we have not yet been able to trace the cause thereof. That part of the article on the opening of Yenching University which was ascribed to Mrs. Alice B. Frame was actually written by Miss Grace Boynton of Yenching. We know that neither will object to being taken for the other.

### A NEWS NOTE FROM UNION SEMINARY

Of the Missionary Scholarships and Fellowships available at Union Theological Seminary, New York, for 1930-1931, awards were made to Reverend Gladwyn M. Childs, Angola, West Africa, and Mr. Arthur A. Ward, of Ceylon, both under the American Board. Applications for these Fellowships ($750) and Scholarships ($450) for 1931-1932 should be in by January 1st, 1931.

Twenty apartments in a building adjacent to the Seminary, within two blocks of Teachers College and Columbia University, are available for furloughed missionaries. Detailed information about these apartments can be secured by addressing the Chairman of the Committee on Missionary Apartments.

### NEW SITE FOR KOBE COLLEGE

Word comes from the Kobe College Trustees in Chicago that a cablegram has been received from Kobe, Japan, announcing the good news that a new site of eighteen acres for the school has been secured. It is in Nishinomiya, a suburb of Kobe in the direction of Osaka. We hope to give our readers further particulars later on.

### GOOD NEWS FROM COTABATO

"Where is Cotabato Valley?" It is in Mindanao, Philippine Islands—but that is not the most important news about it. There are five thriving Protestant congregations in one part of this valley. *That,* important as it is, is not the best news. The *best news* is that during a six weeks' visit among these people, Frank J. Woodward reports *ninety-nine adults and young people who have confessed their faith in Christ, and eighty-eight who have received baptism after training.* For seventeen nights the stereopticon pictures of Pilgrim's Progress were shown to hundreds who came, and who later testified that the experiences of John Bunyan matched their own. Mixed in with the Pilgrim's Progress pictures were scenes of mission work in India, China, Korea, and Africa. Cotabato Province is as large as Belgium, and has at present 80,000 inhabitants. Of this number 35,000 are Moros, 25,000 are non-Christian Filipinos, and 20,000 are immigrants or so-called Christian Filipinos. Other high lights in this stay at Cotabato were the public pledge of the heads of thirty-one families to give a definite portion of their income regularly to the church, and of thirty-six heads of families to conduct daily family worship in their homes. Many Bibles were sold; backsliders started in the other direction, and in two congregations cock fighting gamblers gave up their sport and served chanticleer on the dinner table instead of in the cockpit.

### DEDICATIONS AT PILGRIM PLACE

Claremont, California, was given a rich treat on March 2, 1930, when the dedication of the Mary H. Porter Memorial Hall, the William C. Merritt Home, the James W. Porter Park, and New Pilgrim Place Homes took place. The Claremont Church, Dr. Albert D. Stauffacher, pastor, took the lead in the matter, and the dedication sermon was preached at its

morning service by President Blaisdell of Claremont Colleges.

At the afternoon service in Pilgrim Place, Dr. Arthur H. Smith made an address in recognition of the relation of Miss Mary H. Porter and Mr. James W. Porter to Pilgrim Place, Mrs. E. C. Norton spoke of the relation to it of Rev. William C. Merritt, and the prayer of dedication was offered by Dr. William W. Scudder, late of the American Board and now pastor of the church at La Mesa, California.

At the evening service in the church one of the addresses was by Mrs. Franklin Warner on "Pilgrim Place and the Missionaries of Future Years." This service was in a sense the opening of a campaign for an endowment fund of one million dollars for Pilgrim Place which, as our readers know, is a community in Claremont that aims to provide homes for missionaries, ministers and other Christian church workers. Mr. Franklin Warner is national chairman of the fund.

Miss Mary H. Porter, first missionary of the Woman's Board of the Interior, gave the funds for the beginnings of Pilgrim Place, and James W. Porter, now ninety-three years of age, has been carrying out the wishes of his sister Mary, who died in January, 1929. About $100,000 in all has been provided for buildings and endowment by the Porter family, Dr. Raymond C. Brookes, president of the corporation, stated. Nineteen homes have already been built and are in use and two more are contemplated.

## RURAL MISSIONARIES MEET AT CORNELL

The New York State College of Agriculture at Ithaca, New York, conducted for a month a school primarily intended for missionaries of rural interests now on furlough. The sessions closed on March 8. The school is undertaken by Cornell at the request of the International Missionary Council and the various Boards of Foreign Missions to aid those on furlough who realize their special obligations to rural people.

The twenty missionaries registered came from the Belgian Congo, from South Africa, Central and South India, from Japan and from North and West China. Seven of them represented the United Church of Canada, one the Friends, three the American Board, two the Reformed Church in the United States, two were Methodist Episcopalians, and five were Presbyterians.

Although the school was an experiment and nearly all of the fifteen lecturers expressed themselves as ignorant of the needs of the rural missionaries abroad, yet the method proved a sound one, according to Dr. George D. Wilder of Peking who was present at all the sessions. Unanimous testimony was borne to the great value of the school by all who attended.

The first week was given up to the great Farm and Home Week program, the high spot in the year of Cornell. Both in this week and in the three weeks following the program was carried out with splendid precision. The library facilities of the University were enjoyed in the spare time of those afternoons that were not taken for special lectures or demonstrations. One of the best features of the school was the access to unpublished manuscripts of doctors' theses prepared on subjects connected with foreign rural fields.

The students were recognized as for the time citizens of New York State and were supplied with whatever further bulletins were wanted from the rich store of the University mailing room. Each special lecturer was not only free with printed material regarding his subject, but encouraged the reference of problems to him in the future. The missionary motive of real helpfulness was so obvious in the case of all the instructors that the atmosphere of the school was most congenial.

As Dr. Wilder says, "In this school we felt that we had come into touch with schools of agriculture and home economics to which we can freely recommend well prepared students from our various countries to come for post-graduate work in these lines and be assured that their spirit of service will be nurtured and inspired rather than chilled; and that the theoretic will not swamp the practical.

"It was good to have the missionaries become acquainted with a great system of coöperation between the national government, the state and county governments, the Grange and other farm organizations, and the scientific men of Cornell University—all in the interests of better farming and higher home life."

## DR. LAUBACH INVENTS A LANGUAGE

Nothing fazes the modern missionary any more than the pioneer Christian worker. Dr. Frank C. Laubach of Lake Lanao, Mindanao, Philippine Islands, is inventing a language! It might be more correct to say reducing a language to writing. It is the Moro Lanan alphabet with its Arabic script which Dr. Laubach is now reducing to a Romanized form. "They have 17 sounds," he writes, "and I am *determined* to have only 17 letters, with one sound for each letter. The sound for 'ng' as in the end of 'ring' bothers me. I want only one letter, not two." Anyone having any suggestions, kindly send them to Dr. Laubach!

## READING ROOM IN TALAS

A center of brightness, of warmth and clean literature, the new reading home and reading room in the market of Talas, Turkey, has at last been opened. For three years American missionaries talked of this center, but objections came in from all sides. Last month the new mayor *asked* Mr. Nilson to open such a reading room. A room was repaired, books and magazines were ordered, and now the little library glows like a lamp, which will light the young men of Talas, many of whom come from homes that are bleak and dark.

## HOLDING THEIR OWN

More than 3000 members are now included in the Native Christian Church of Bailundo, West Central Africa, and as many more in the classes studying for membership in the near future. There are 124 unordained evangelists and 80 teachers on the native staff of Bailundo Station, and from this group 15 have organized and elected officers; in their hands rest the major responsibilities of the Church.

## AN INTER-MISSION CONFERENCE

The fourth meeting of the Inter-Mission Conference for the Balkans and Turkey was held in Sofia, Bulgaria, March 5th and 6th. This Conference is a branch of the Near East Christian Council. Nine Missions and five countries were represented. Mr. Lyman MacCallum was chairman, and Rev. W. C. Cooper of Philippopolis, secretary. Others present included Mrs. Count and Mrs. Krill of the Methodist Mission at Lovetch, Mrs. P. B. Kennedy of Kortcha, Albania, Messrs. D. A. Davis of the Y.M.C.A., Birge and Goodsell of Constantinople, White of Anatolia College, Marden of Athens, Wiles of the B. & F.B.S., Belgrade, Hoppe of the German Mission, Bulgaria, Popoff, Gantcheff, Fournadjieff, Isekoff, and Ziapkoff; also a number of interested visitors.

Each session was attended by between thirty and forty persons. After devotions and organization, the first morning was given up to reports from the delegates. In the afternoon Dr. Goodsell gave an illuminating account of the relation of the home churches to the foreign mission enterprise, dealing especially with the intricate problem of finance. At the close of the discussion following Rev. M. N. Popoff, sub-agent for Bulgaria of the A.B.S., dealt with the important question of "Relations with the Oriental Churches."

Drs. Davis and Goodsell, fresh from the Athens Conference between the Y.M.C.A. and Orthodox Church leaders, were able to present a heartening report on this subject. On the second day of the Conference, Dr. Davis conducted devotions. The Herr Hoppe of the German Mission led the discussion on "Moslem Work," followed by Dr. Haskell on "Rural and Extension Work." The final discussion on "Native Leadership" was conducted by Rev. D. N. Fournadjieff. The session closed with a business meeting when Dr. E. B. Haskell was elected chairman for the next year, and Rev. V. Fournadjieff, secretary. These yearly Inter-Mission Conferences are useful chiefly for the bonds of acquaintance, understanding and sympathy which they create between the members of the various missions at work in this area.

## LEST WE FORGET!

The American College at Salonica, Greece, which goes by the old name of its incorporation, Anatolia College, has now a physical plant covering forty acres, valued at $62,000, an endowment fund of $400,000, and a building fund of approximately $78,000. Nearly two hundred were turned away this fall for lack of building accommodations.

When we think of the unlimited opportunities our children enjoy in America, we can well believe that the one great chance that God gives us to be truly unselfish is to render a service to the less fortunate of other lands. Let us remember the underprivileged youth of Salonica and its environs, many of whom are out of refugee families from Turkey.

## "THE HINDU"

It is a newspaper. It has the largest circulation of the English language dailies of Madras, India. It is a large paper, twelve to thirty-two pages per day filled with advertisements, mostly patent medicines, banks and American automobiles. It

*(Continued on page 211)*

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

## LIST OF STEREOPTICON SLIDES

**(All slides are hand colored)**

Recently, the text of all of these lectures has been subjected to most careful revision, all out-of-date slides (not historical) discarded, new slides added to most of the lectures, and the whole number of slides in a lecture reduced to about fifty, with a few exceptions.

| | | |
|---|---|---|
| **General.** | The American Board | 51 slides |
| | Congregational Shrines | 52 slides |
| | The Ministry of Healing | 50 slides |
| | With the Boys and Girls Abroad | 44 slides |
| | Hinduism | 54 slides |
| | Buddhism | 53 slides |
| | Mohammedanism | 50 slides |
| | English Shrines | 70 slides |
| **Africa.** | The Forward March of the Zulus | 67 slides |
| | Trekking Across Rhodesia | 53 slides |
| | In the Heart of Angola | 50 slides |
| | Four Thousand Miles Through Africa | 52 slides |
| | Angola, the Country of the King | 53 slides |
| | The Black Man in White Man's Africa | 50 slides |
| **Turkey.** | The American Board in the New Near East | 51 slides |
| **India.** | Awakened India | 50 slides |
| | Glimpses in the Marathi Mission | 53 slides |
| | A Visit to the Madura Mission | 66 slides |
| | Madura. Formerly called Village Life in India | 51 slides |
| | Under Ceylon's Palms | 60 slides |
| **China.** | In Far Shansi | 50 slides |
| | Tientsin, Where East Meets West | 55 slides |
| | Beautiful Foochow | 50 slides |
| | Up the Min to Shaowu | 50 slides |
| | Upward Trail in Shaowu | 50 slides |
| | China's Past and Present | 51 slides |
| **Japan.** | Round About Japan | 60 slides |
| | Farm, Field and Factory in Japan | 55 slides |
| **Spain.** | Beyond the Pyrenees | 50 slides |
| **Mexico.** | Beyond the Rio Grande | 51 slides |
| **Philippines.** | Voyaging among the Philippines | 50 slides |
| | The Thrilling Tale of the Philippines | 51 slides |

In addition to the above we offer a fine selection of hymn slides which may be obtained for use with the above lectures.

We also have available, at Boston, a stereopticon lantern which may be rented for a small fee. It is equipped with a four hundred watt Mazda lamp. Write for available dates and price.

STEREOPTICON LECTURES. These slides are loaned to Congregational churches on payment of transportation charges, and may be obtained from the Commission on Missions, 14 Beacon Street, Boston, Mass.; 287 Fourth Ave., New York; 19 South La Salle Street, Chicago, and certain of these may be obtained from 713 South Hill Street, Los Angeles; 421 Phelan Building, San Francisco, and Plymouth Church, Seattle, Washington.

*(Continued from page 184)*

## Tuesday, May 20

PORTUGUESE DAY

9:30 A.M.—REV. J. T. TUCKER, D.D. presiding. Worship, *The Living Church: Hope* (Romans 5:1-11; 8:24-39) REV. RALPH COLLINS. A Portuguesa, *Greetings to the Portuguese Officials.* Welcome: EXMO. SR. JAYME RAPOSO, REV. H. C. MCDOWELL. Responses, OS SENHORES. Addresses: *The Economic Future of the Native,* EXMO. SR. ADMINISTRADOR DO BAILUNDO; *Medical Service,* EXMO. SR. DELEGADO DE SAUDE.

12 Noon—*Almoco.*

2:00 P.M.—Portuguese Songs, UNITED CHOIRS.
Historical Pageant: *"The Three Crosses"*
Part II: *The Stone Cross of Exploration*
Episode 1: *Prince Henry and His Explorers*
Episode 2: *The Cross Planted on the Shores of Angola*
Interlude: *Portuguese Folk Songs,* presented by DONDI

Tea. Gymnastic Drills and Exercises, CURRIE INSTITUTE AND MEANS SCHOOL.

7:30 P.M.—Service in Umbundu. Sermon: *The Master Workman* (John 5:17) REV. H. H. PROCTOR. Interpreter, REV. H. C. MCDOWELL. Address, MR. FRANKLIN WARNER. Interpreter, REV. D. A. HASTINGS.

## Wednesday, May 21

8:30 A.M.—Historical Pageant, *"The Three Crosses"*
Part III: *The Cross Expressed in the Lives of Men*
Episode 1: *The Coming of the First Missionaries to Bailundo. Reception by King Ekuikui*
Interlude: *First Christian Songs, Drums in Distance,* presented by BAILUNDO
Episode 2: *On to Bie,* presented by CAMUNDONGO
Episode 3: *Dr. Currie and the Beginnings of Chissamba*
Episode 4: *Scenes from the Life of Chief Kanjundu,* presented by CHISSAMBA
Episode 5: *The Coming of the Railroad*
Interlude: *Songs of Native Workmen on the Railroad,* presented by CHILESSO
Episode 6: *The Beginnings at Galangue*

2:30 P.M.—Worship, *The Living Gospel: Confidence* (John 6:63; I Peter 1:18-25) REV. R. BRUCE HARRISON. *The Valley of a Thousand Smokes,* SACIKELA. *Sons of the Sunrise,* CURRIE INSTITUTE. *With One Accord,* PASTEUR EMORY ROSS. Tea.

5:00 P.M.—Historical Pageant, *"The Three Crosses"*
Episode 7: *The Beginnings of Dondi,* presented by CURRIE INSTITUTE
Episode 8: *A Study in Contrasts,* presented by MEANS SCHOOL
Finale: *Full Chorus,* THE UNITED CHOIRS.
Director, REV. J. ARTHUR STEED
Accompanist, HENRIQUE CAPINALA

### 1930 EDITION OF THE AMERICAN BOARD MAP NOW READY

Above is a reproduction in miniature of a fine new map especially prepared for use in the local church. It is a new and different projection scientifically approved as the most modern and accurate one possible. To secure it at as little cost as possible the Boards of various denominations coöperated through their Missionary Education Movement. The drawing given above is of our American Board edition. The colors of the map are well planned and distinct without being garish and the material is a good quality of cloth. All missions of the American Board are indicated by large red circles, and a clear table of Missions and all Stations given in the white space at the top. Very good use of open space has been made to include charts and tables such as that of the Areas and Populations by countries. The retail price of the map is $3.75. Every Congregational Church should own one as a necessary part of its educational equipment. Wall size only—91 x 41 inches. Order from Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

### Thursday, May 22

8:30 A.M.—Worship: *The Abiding Spirit: Inspiration* (John 14:15-18; Acts 2:1-12) MR. W. E. ROBERTS; *Thy Sons Shall Come from Far,* GALANGUE; *A Little One Shall Become a Thousand,* LUTAMO. Address: *The Social Life of Native Christians,* REV. H. C. MCDOWELL.

3:30 P.M.—The Cantata, *"Esther, The Beautiful Queen,"* presented by the UNITED CHOIRS. Director, REV. J. ARTHUR STEED. Accompanist, HENRIQUE CAPINALA.

8:00 P.M.—Service in Umbundu. Sermon, *Heart Worship* (Ps. 100, John 4:24) REV. J. T. TUCKER, D.D.

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### Friday, May 23

8:30 A.M.—Worship: *Our Eyes Have Seen the Glory of the Coming of the Lord* (Psalm 145, Luke 2:25-38) REV. H. A. NEIPP; *In Labors Abundant,* CHRISTIAN MISSIONS IN MANY LANDS; *Service and Sacrifice,* METHODIST EPISCOPAL MISSION; *Lovers of Africa,* MISSION PHIL-AFRICAINE; *The Congo Calling,* PASTEUR EMORY ROSS, Secretary Congo Conference; *The Desire of All Nations,* SOUTH AFRICA GENERAL MISSION.

2:30 P.M.—Addresses: *The Scope of Medical Missionary Work,* DR. CHESTERMAN; *The Relation of the Mission to the African Church,* REV. J. C. WENGATZ.

7:30 P.M.—Formal Meeting of the Angola Evangelical Missions Conference. Joint Meeting with Native Church Council.

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### Saturday, May 24

A DAY OF REMEMBRANCE

A Visit to Historical Sites including Ekuikui's Stronghold. Worship, *God's Purpose and Our Opportunity* (Isaiah 40:1-11) REV. K. H. PRIOR. Pioneer Days: *Ancient Chiefs and Their Ways,* DR. W. H. SANDERS; *The Entrance of Thy Word Bringeth Light,* ABRAHAM; *The Baboon Trail,* MRS. WEBSTER; *A Youth in the King's Court,* DANIEL; *'Prentice Printers,* MRS. SANDERS; *Cole's Customs,* KUMBA; *Babies, Cooks and Girls,* MISS MELVILLE; *The Days of Ancient Splendor,* SAMOSE; *A Nimrod of Central Africa,* MR. C. A. SWAN; *Thine Eyes Shall See Afar,* SATOMBELA; *Strength and Beauty Are in His Sanctuary,* MR. H. A. NEIPP; *The Wilderness Shall be Glad for Them,* MR. E. C. SANDERS; *Monare, the Leveler of Mountains,* SANJI.

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### Sunday, May 25

(Services in English)

10:00 A.M.—Worship. Sermon, REV. T. W. JONES, Montreal.

7:00 P.M.—Worship. Sermon, REV. FRANK K. SANDERS, D.D., Boston.

*(Continued from page 195)*

their own language, from their own point of view. This exceptional knowledge was not miraculously acquired, but was gained through long hours of patiently sitting on the floor around the *hibachi* in homes or country inns, giving generously of his time, sacrificing his hours of sleep, often for men who were unreasonable in their demands upon him, dull and commonplace men, but men whom he found interesting.

"As 'Field Secretary' he went about among the Mission stations, bringing the wisdom of his ripe experience to bear on their problems and coming as a source of cheer to those in lonely places. In the councils of the Kumiai leaders his opinion carried great weight. No other member of the Mission could so enter into their discussions with understanding. He could meet them on their own ground and was at home in all the situations which were presented.

"More than any other member of the Mission he was responsible for the movement which resulted in the unifying of our work with that of the Kumiai Christians. He felt that the work was one, and labored unceasingly to bring about the mutual understanding and finally the close coöperation which we now enjoy. First in the evangelistic work, later in the work of institutions, he brought it about that we should increasingly share the responsibility with our Japanese brethren. As a Trustee of Doshisha University he served the Mission and the institution for many years. His influence in that capacity was also unique.

"He was an able speaker and preacher with a direct spiritual message, but his chief contribution to the work of the Kingdom in Japan was the direct message of his life in contact with others. He was not so much a specialist in any one line of mission activity as a man with a genius for giving himself in every situation. What the general practitioner used to be in medical work he was in the ministry of giving the Gospel to Japan. And there is no one who can take his place."

SOME CONTACTS OF ALICE GWINN'S OF KYOTO

"I have been giving individual English lessons to several people. One is a Doshisha teacher. She lives in the house with a Buddhist nun who has a group of delinquent children in charge. It is a detention home for the juvenile court. My friend has been acting as a probation officer, and, while these children are not under her care, she is living there so that she can be of some assistance, and she came back in the summer after only two weeks at home to continue her work.

"The juvenile court movement is quite new in Japan. There are only two courts now I think, one in Tokyo and one in Osaka. This friend would like

to go to America some time to study the juvenile court work there, so I am especially interested in teaching her.

"Then there are two students who plan to go to America to study. One wants to take a theological course. Her father is a minister and she wants to be able to help him in his work. She had not known of Religious Education courses; I imagine those will give her what she wants.

"Another student who interests me came to talk over woman's education and problems in connection with it. She was going to speak at an interschool meeting on the subject; she said her reason for speaking was to get used to appearing before people and to taking responsibility, as she hopes to go to Korea as a teacher. She hopes that she may do something to help bring about better feeling between the Japanese and Koreans, and she wants to share her opportunities with the Korean women who have had fewer chances than Japanese women."

### Miss Towne Herself Writes of the Work at Cagayan

"Our principal work is that of caring for about sixty high-school girls and several seventh graders. The Philippines have made wonderful strides in their educational program since 1902, but with so recent a start they naturally haven't yet been able to train enough people to supply all the towns and *barrios* (villages). The result is that the latter all have primary schools and sometimes an intermediate school, but that only the larger places have secondary work.

"This situation has led to the crowding of many students into the centers where there are high schools. The principal told me the other evening that there were three hundred girl students here. Of these, we have about sixty, the Catholic dormitory, thirty, and another hundred are probably residents, which leaves the third hundred boarding around with whoever will take them in—people more interested in a girl's board money than in her welfare and development.

"Hence, if we did nothing else than provide this wholesome and homelike place for these girls, our work would be worth all the time and money spent for it. It is interesting to know that many of our girls are Catholics, sent here purposely because their parents know we will look after them properly.

"We have another work, however, which still further justifies our existence if any justification

*(Continued on page 215)*


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*Freedom,* by Welthy Honsinger Fisher. A reading book for young people. Cloth, 85 cents.

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*(Continued from page 207)*

is edited for and by Indians and modeled on the English dailies. It is a *Hindu Daily*—but every Saturday there are complete announcements of church services in Madras. The missionaries say that no one can read this paper without being assured that the leaven of Christianity which they have been hiding in so great a quantity of meal is really working. The mind and soul of India is awakening, say Mr. and Mrs. A. A. Martin of Batalagundu. The twentieth century will see miracles in this old, old land.

## IS HE REALLY DODD-IN-OGLU?

Strange stories are passing about in far away Talas, Turkey. "Is he really Dodd-in-Oglu?" asks one neighbor of another. Wilson Farnsworth Dodd, M.D., is the leading character in what has all the earmarks of a modern miracle insofar as Turkish friends and patients are concerned.

Dr. William S. Dodd, father of this young American doctor, spent many years of his life in Talas, Turkey, building up the American Hospital. His name and fame as a surgeon who performed wonders spread far and wide. Young Dodd, who was born in Talas, is following in the footsteps of his beloved father, but the strange story—it is this:

"Dr. Dodd died in America, but he has come to life in a young body, and so he is here again."

Not *all* believe this—some know that it is "the son of Dodd" who comes to help them; for months before his arrival, eager Turks besieged Paul E. Nilson with, "When is Dr. Dodd coming?" "Is he really Dodd-in-Oglu?"

Quietly and unobtrusively, after receiving from the Turkish Government his permit to practice in December, 1929, Dr. Dodd took up his work. There was no need for an advertisement of his arrival. The news spread through known and unknown channels until a stream of sick began to flow in from villages for miles around. Some came in autos, many on the lowly donkey, and many more, as one patient mother, on foot. This mother carried her baby on her back. She walked many weary miles to reach the American Mission Hospital. Four long hours it took her to come in the morning, and four long hours to return at night. But for four successive days she traveled this road on foot so that her baby might receive the necessary care and be restored to health.

"There is no doubt of his welcome," writes Nilson. "Rich and poor are glad that he is here. 'The son of Dodd' belongs to the villages of central Turkey, where his loved father helped so many before him." Dr. Dodd, himself, has reported a record clinic service for December, generally a poor month. "There were 750 patients," he writes, "and the highest previous record was 400."


# NORTHFIELD SUMMER CONFERENCES

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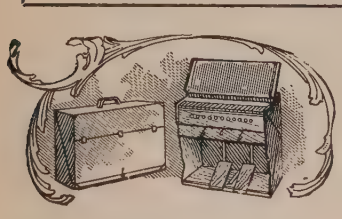

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## AGAINST JAPAN'S SYSTEM OF SLAVERY

Four hundred delegates from all over Japan attended the last annual convention of the National Purity League of Japan held in Tokyo. They represented eighteen branch societies and many W.C.T.U. unions. Special significance was given to reports that came from the four prefectures where bills abolishing licensed prostitution were passed a year ago by their respective legislatures.

Signatures were obtained for 190,000 petitions against licensed vice and sent in to the prefectural assemblies. Many purity mass meetings were reported and the circulation of a great volume of literature on the subject. Mrs. Kubushiro made an earnest plea for help and co-operation in raising the needed funds ($85,000) to carry forward a vigorous program for the next five years. In response to this appeal, Commissioner Yamamuro of the Salvation Army gave a thrilling address showing the pitiful condition of the 50,000 prostitutes. Only 60 per cent of these girls have had even a primary school education, and they are too ignorant to read the recent regulations with regard to their new privileges. Their keepers are constantly registering false charges against them on their books, so that it would be impossible to pay them in a hundred years.

In spite of the fact that when a girl wishes to leave she can now lawfully do so by reporting to the police, as a matter of fact the police at once notify the keeper and she is sent back, so that her only hope of escape is to run away and gain the protection of the Salvation Army, a Christian church or some other sympathetic organization. Telegrams of congratulation were sent to the assemblymen in the four prefectures where the abolition bills were passed. Also telegrams were sent to the Prime Minister, the Minister of the Interior and to the Governors of all the prefectures asking for their co-operation in the great fight for purity.

It is most encouraging to see with what bravery this splendid group of men and women are attacking this system of slavery which is so greatly retarding the moral and spiritual progress of this nation. They have undertaken to raise a fund of $85,000 during the next five years for this work, and $5,000 of it was pledged at this meeting.

Friends in America may be glad to take shares and help in this great campaign. One share is $15.00 to be paid at the rate of $5.00 a year.

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## TOWNDIE SEES IT THROUGH

The monotonous "tum-tum-tum" of the drums beat through the aching head of Towndie as he lay stricken with fever on the grass mat of his hut. A beer drink was being held in the hope of appeasing the evil spirits that had caused his illness. Towndie was nineteen and three years before he had made a trip to Mt. Silinda, where he witnessed Christian healing for the first time in the little mission hospital there. The gospel story was running through his mind. A great conviction was forming—"The 'Mudzimu' (or ancestral spirits) cannot heal me. There is only one who can heal me and that is Christ," he thought.

Towndie recovered and later went to visit a heathen uncle near Southdown, where he saw the boys and girls with their primers and slates. An overpowering desire to learn gripped him. He begged the native pastor-teacher to sell him a Chindau primer. Before he returned home the next day he attended the little church service. "Tell me," he whispered to a boy sitting near him, "what do you say when you want to become a Christian?"

"Say you believe in God and want Him to wash away your sins," replied his neighbor.

And before the meeting closed Towndie arose and said in Chindau, "I believe in God and want him to wash away my sins."

The pastor was amazed. "How is it," he asked Towndie, "that you who have been here but a day wish to become a Christian?" And then Towndie told him. He told him about his visit to the hospital; about his long thoughts of Jesus; about his convictions that the old superstitions were useless. The pastor, at Towndie's request, taught him two little prayers, one to say before meals and one before going to bed. When he returned home Towndie refused beer.

"Why do you refuse?" demanded his uncle. "You drank beer the last time you were here."

"I am a Christian," replied Towndie calmly. And that night he asked grace and when he went to bed he prayed his nightly prayer. He was the only Christian in that kraal—it was very hard for Towndie.

Back home Towndie was offered honey—beautiful honey—that had been presented to the ancestral spirits as a sacrifice. He refused it. Again he was asked, "Are you a Christian?" And again he replied, "Yes." It was all very difficult for Towndie.

Then Towndie went to work as a cook boy in the kitchen of a farmer. He became very proficient. Soon the daughter of the house who had been away to school, returned and taught Towndie how to read from his Chindau primer, and how to print his name. After six months he begged to go to school, but he had become such a good cook that the farmer's wife would not let him go. So he visited his uncle again in Southdown—and did not return to the farm. Instead he went to school. His father and mother were driven from the farm because of this. Towndie finished his studies at Southdown and went to Johannesburg to work. Now he is back at Mt. Silinda in the school. And his greatest desire is to win his parents and small brother to Christ.

"Pray for them," beseeches Louise F. Torrence of Mt. Silinda, who tells the story of Towndie.

## FOR CONSCIENCE' SAKE

Mrs. Jennie P. Stanford, formerly of the Japan Mission, is very happy over a letter from a Japanese friend who had attended for some years the Bible class conducted, first by her husband, and later by herself. He wrote her that "for conscience' sake" he had resigned from the position of Superintendent of Education in one of the large provinces of Japan which he had held for three years. It was a position both financially and socially far better than his principalship of a high school, but in accepting it he had moved up into the circle of government officials where he had found much of flattery of superiors and arrogance towards inferiors which he could not square with Christ's law of love. His associates called him narrow-minded, but he cared little for their criticisms, for he had found peace of mind and happiness."

Shortly before Mrs. Stanford left Japan in 1926 he had said to her, "I have taken Jesus for my Master, and I am trying to put his teachings into my life as far as I can."

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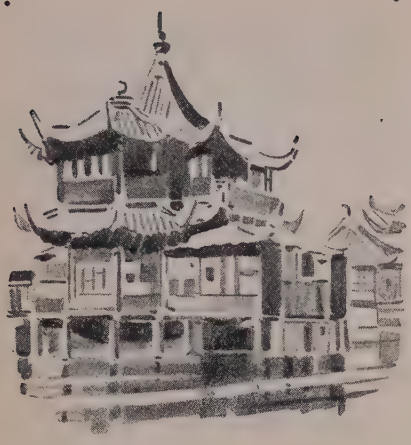


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### A HEATHEN OF THE HEATHENS

The Old Chief of Sangonga is a regular heathen of the heathens, as folks thought of those so designated in the old days—at least that is what one of the missionaries reports. The Old Chief does not even remember how many wives he has had! It is sometimes very difficult to draw the line between the heathen and the civilized. Old Chief has never accepted the Word of God. "Why?" asks the missionary.

"I have never accepted the Word of God," was the only reply that could be dragged from the taciturn old man.

"Are you happy?"

"Perhaps," was the non-commital answer.

"When you think of death and the beyond, do you face it with joy or fear?" persisted the missionary.

"With fear," replied the old man, who added "all persons do."

"No, not those who accept Jesus and trust in the heavenly father," the missionary answered.

"How will that take the fear of death away?" asked the Old Chief.

And then the door was open and the missionary spoke at length. When she had finished, the Old Chief sighed.

"I wish I might have the peace you speak of," he said. "I wish I had no fear of death—but that religion is not for me. My children may find it—they may accept it—but I am too old to change now."

When the missionary told the Old Chief that she was going to pray for him, something akin to fear flashed across his face. Later a gift came to the missionary—a propitiatory offering, it developed, because the Chief had felt that the missionary's prayer was something in the nature of a charm.

## PERSONALIA

MR. JAMES J. ANUKOOLAM, born a member of the Criminal Tribes in India, graduated with a fine record from the American College, Madura, and is now working his way through the Graduate School of Columbia University. He is one of only eight Indian Christian students in New York City. He has given talks in native costume which have been enjoyed by his audiences.


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*(Continued from page 210)*

is necessary. We have Bible classes daily which are open to all of the high-school students. Through these classes many Filipino young people are learning that Christ did more than be born at Christmas and arise from the dead at Easter, which is more often than not all that they know of Him or the Bible before they come to our classes. The Catholic teaching here has been that the Bible is too hard to understand, and that it is only for the priests to read and reinterpret to them.

"Yesterday it was a soul-stirring sight to see eleven of our class members join the church with four others, and to know that it was the result of their own study and thinking, for the only invitation that was given was the quiet statement that the next Sunday would be communion, and that the pastor would be glad to talk to any who wished to be baptized. It means a lot for these people to make the decision, as they will meet with ridicule from their Catholic families when they go home."

### Rev. and Mrs. J. L. Moulton on Two Happy Occasions in Rahuri

"We have had two happy and memorable occasions here in Rahuri. The new church building has been dedicated amidst great rejoicing. Members of the church worked for many days previous to the ceremony, clearing up the compound and laying out the gardens, so that the grounds were very attractive.

"The church building was opened by the wife of the first pastor. It was most touching when she, of her own accord, stopped at the entrance to offer a word of prayer. Then all entered in procession, led by a pastor singing the 136th Psalm, the people chanting the refrain. Even on this day many had brought offerings to help complete the building.

"The church, by the unanimous wish of its members, has been named the Ballantine Memorial Church, in honor of Dr. W. O. Ballantine who labored in this field for nearly half a century. This is a truly fitting tribute to one who did so much for Rahuri.

"The other memorable occasion was the meeting in Rahuri of the Synod of Maharashtra. The United Church of Northern India is made up of several synods which are in the main divided according to language. Each synod is made up of church councils which are made up of the local churches. Missionaries were much in the background at this meeting and Indian leaders much to the front. This is as it should be and it is encouraging to see them handling their own affairs in an effective and orderly way.

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Rev. Howard S. Galt, chairman of the Department of Education, Yenching University, Peiping, is acting-president of the University during President Stuart's absence in America. He has been for a year and a half and still is acting-treasurer as well. His department has as its main purpose the professional education of teachers for schools in China.

Rev. Frank Cary has been elected *permanent* honorary pastor of the Kumiai Church in Otaru, Japan.

## THE CHRONICLE

### Appointment

March 11. Miss Jessie H. Newgeon of New York City, to the Near East Mission. Miss Newgeon is the fiancee of Rev. William E. Hawkes of Anatolia College, Salonica, Greece.

### Birth

March 21. In Beirut, Syria, to Rev. and Mrs. Leslie J. Adkins of Aleppo, a daughter, Beverly Carol.

### Deaths

March 7. At Southbridge, Mass., Miss Clarissa Pratt, missionary in Mardin, Eastern Turkey, 1875-1902.

March 25. At Claremont, California, Rev. Hilton Pedley, D.D. of the Japan Mission.

### Sailings for the Field

March 8. From Vancouver, Rev. James F. Edwards, returning to the Marathi Mission. Mr. Edwards will study in Japan and China en route to India.

March 14. From San Francisco, Miss Olive Hoyt, returning to the Japan Mission, and Miss Mary Louise Wright to teach in the Baika School, Osaka, Japan.

### Arrivals on the Field

February 23. At Istanbul, Turkey, Miss Grace Towner returning to the Near East Mission and Mr. Ezra P. Young en route to Adana, Turkey.

### Marriage

April 5. In James Memorial Chapel, Union Theological Seminary, New York City, at twelve noon, Rev. William E. Hawkes of Anatolia College, Salonica, Greece, to Miss Jessie H. Newgeon of New York City.

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## INASMUCH

Miss Francis A. Gardner, born January 30, 1849, in York, Medina County, Ohio, became in 1878 a member of the Japan Mission of the American Board. For several years she taught in the Baikwa Girls School at Osaka and also engaged in direct evangelistic work. She counted not her own comfort dear, but when there was a special need for help in the city of Tsu she responded to the call, even though this meant living alone in a Japanese house, many miles distant not only from members of the mission but also from other Americans and Europeans. Failure of health made necessary her return in 1894 to America.

Unable to take up again her work in a foreign field, she spent the remainder of her life in Moorhead, Mississippi, where a brother-in-law was helping the colored people by a plan through which the rents paid for the houses and land that they occupied was credited as payment towards the final possession of the same. In the Industrial Girls School located there and in many friendly acts she was until the time of her death, January 10, 1930, doing a work marked by the same spirit of self-forgetfulness that she had formerly shown in Japan—one that exemplified the verse that she once wrote to a fellow-missionary, "Inasmuch as ye did it unto one of the least of these ye have done it unto me."

ELLEN M. CARY.

## MEMORIAL SERVICE FOR MISS KINNEY

The memorial service for Miss Mary E. Kinney, held at the Gregorian Church of the Holy Cross in Scutari on Friday, February 28, was very largely attended. The officiating clergyman was Hmayak Vartabed, who was a pupil at the Bardizag School under Dr. Robert Chambers and knew Miss Kinney personally, and who spoke with deep appreciation of her work. A fine choir of men's voices from Couroutcheshme sang the Mass as harmonized into four parts by Gomidas Vartabed, with good effect. There followed a "reception" at which several others spoke of their admiration of Miss Kinney.

Three other memorial services were held: one in the Dutch Chapel, at which short testimonies were given by nine representative Americans; one at the American Academy, especially for the girls and teachers; and one at the Armenian Protestant Church, at which Miss Kinney's life and character and work were brought vividly before us by a number of speakers, including an Armenian Bishop representing the patriarchate.

The Turkish magazine *Ictihad* had Miss Kinney's picture on the cover and within it was an article entitled "Miss Kinney, One of the Dear Dead."

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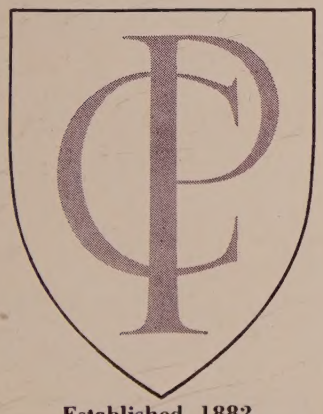

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The rates paid on Conditional Gifts have recently been increased, and the Treasurer will be glad to answer any questions regarding further details.

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